





# Military Chaplains' Review

Summer 1990





# **Military Chaplain's Review**

Professional Bulletin of the US Army Chaplain Corps

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## Introduction to the Summer Issue

When we planned this issue nearly two years ago, the idea was to revisit the popular Summer 1986 issue “Training for Combat Ministry,” featuring some excellent articles for chaplain ministry at the National Training Center. It seemed time for an update on Ministry in Combat Operations. We had no idea that Operation Just Cause in Panama would occur and give many chaplains the ultimate skill qualification test, a baptism by fire!

Operation Just Cause has been very well documented; the fifteen chaplains who wrote articles for this issue have contributed immensely to the training of their colleagues in ministry skills during combat operations. I salute them for their courage, and their faith under fire. Recognition also should be extended to the others who served there, whose stories are not recorded here.

But this issue is more than a narrative of events in Panama. **Chaplain Wylie Johnson** writes of an expedition to Honduras; **Chaplain Tom Condry** tells how Alaskan soldiers endure the heat and stress Fort Chaffee. **Chaplain Murray Thompson** takes us on some exciting air assault incursions as the choppers swoop low over the trees into the LZ.

There's even more hidden treasure! Check out **LTC Helena's** letter to a new battalion chaplain. Better yet, show it to your commander and discuss it with him. **Chaplain Bob Leroe** shows how to take your brains to the field in a loose-leaf notebook, and **Dr. Mary Tyler** and **LTC Robert Gifford** give invaluable advice to chaplains in dealing with training accidents, something we always have with us.

Watch for the Winter 1991 issue on **Medical Ethics**, the output of the recent conference in May. Following that is an issue on **Transition Ministry in the Military**. Crank up those typewriters! Warm up those computers; and send me some manuscripts.

Editor



## **Operation Just Cause: the 7th Infantry Division (L)**

### **The Gift of Unit Ministry Teams**

**John A. Wells**

It all started so normally. Deployments to Panama had been occurring routinely for months, along with other training exercises. Our Division Unit Ministry Teams (UMTs) were training and working together in field exercises and garrison duty. The UMTs were growing professionally and spiritually, awaiting their turn to go south.

December 19, 1989 began as most other days, although high energy, movement, and rumors were spirited. I had just returned from my second visit to Panama on Thanksgiving Day and was well aware of the heightened state of tension and readiness of our soldiers.

This day, however, turned out to be different. As everyone gathered for the N + 2 briefing for division commanders and staff, we sensed that this EDRE (Emergency Deployment Readiness Exercise) was no ordinary one. As the 2nd Brigade was given its mission, I felt like I was also on full alert. Everything we had prepared for was about to be tested.

The prior exercises, the weeks of putting together a deployment SOP (Standing Operating Procedure) and METL (Mission Essential Task List), the months of building a sense of Unit Ministry Team, of learning each other's personalities, preparing deployment supplies, and solving never-ending personnel issues, came together with a real sense of purpose and meaning.

The hours raced by as the Installation Chaplain, my deputy and I moved into high gear to insure each Unit Ministry Team was physically, emotionally, and most importantly, spiritually ready to go into combat.

There was so much to do. Decisions about personnel, Catholic coverage, visiting with each deploying UMT, finances, logistics, coordination with commanders, ministry to command and staff, coverage plans, the family crisis center, and family support groups all competed for precious time. Personal and family concerns had to be placed temporarily on hold.

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By 20 December, two brigades were gone and a third was preparing to move out. The Chief of Staff had tasked the G-1 and myself to set up a Family Crisis Center that was quickly done. Now when would the remaining Division staff depart? When would my staff and I leave?

There was always the issue of space on aircraft. Some said the chaplain was not needed at this time. I talked with the Chief of Staff and let him know everything was planned for rear area coverage and I needed to be with my chaplains and chaplain assistants in Panama. I'll never forget his words: "Those who say a chaplain isn't needed has never been to Vietnam." He gave a small grin, a nod of the head, and we were on our way.

The first two weeks of Just Cause, were filled with much to do, to plan, many long hours, and much activity at the Division Tactical Operations Center. I found little time to think about my own feelings and concerns. What I do remember later was experiencing much excitement, having a lot of focus and energy, and feeling a deeply comforting sense of God's presence.

My personal memories are many and varied. I treasure Christmas Eve when the Division priest, my deputy, and I conducted an ecumenical Christmas Eve service following the evening briefing.

I feel a deep warmth when I remember the CG telling the G-3 to "slingload" the Division Chaplain and Catholic priest to go with him Christmas Day to visit our soldiers in many parts of Panama. What a wonderful day that was. That, to me, was what being a chaplain/soldier was all about: providing ministry to soldiers and bringing Good News during such a stressful time.

I grieve again as I remember visiting wounded soldiers and seeing the inhuman conditions imposed on the Panamanian people by the Noriega regime. I remember with pride the professional care given to our soldiers, to prisoners of war, and demonstrated in the memorial services conducted and supported by the UMT.

I am deeply thankful for my experiences in other units, in other times and places, and the peace of God during the most lonely and frustrating of times. I returned with an enhanced sense of the diversity of ministry chaplains and chaplain assistants must provide for families and soldiers from deployment to redeployment and follow-up. Our role can never be underestimated or deemed non-essential; we are dealing with the "human" soldier of the Army. When so much attention is given to tactics, weapon systems, logistics systems, personnel systems, we have the most important entree to the "human" soldier.

Moving around Division headquarters and seeing how the total Division staff functioned in their separate roles to accomplish a mission as a team was like seeing all the pieces of a "jigsaw puzzle" portrayed as one picture. School training and CPX's could not reproduce this experience. Best of all, I saw how our UMT fit beautifully into the picture to make it complete.

My most profound memories, though, are of the individual UMTs. They went with their soldiers through the streets of Colon, the buildings of

Panama City, and the jungles of Panama. They contributed their gifts, their personalities, their faith, and their courage, to bring something more than what each could accomplish as an individual. To be there with them, and to be their Division Chaplain, was a gift invaluable.

My goal as Division Chaplain has been to develop strong, working Unit Ministry Teams prepared for the reality of combat. For many years in the chaplaincy, our chaplain assistants were trained in the role of the Chapel Activity Specialist. This title reinforced what was, in fact, happening. Chaplains went about their pastoral duties, and chaplain assistants became administrators, gophers, and cleaning teams. Soldier skills and a sharing of soldier ministry had receded far into the background.

I firmly believe the chaplain assistant is a critical asset to a team engaged in comprehensive unit ministry. He/she has access to soldiers and the enlisted chain in ways the Chaplain does not. The assistant has a faith to share. He/she has insights and creative thoughts about many of the things that concern the chaplain. In the field, especially in a combat environment, the soldier skills take on a greater importance and pride for the Chaplain Assistant.

For the UMTs in Panama, teamwork and shared ministry were critically important. Soldier skills and credibility were essential. The faith and conviction of the UMTs encouraged the soldiers in the battalions. The professionalism of the MOS was put to the test in every way.

In the 7th ID (L) we work, train, and deploy as UMTs. It is a concept that is reinforced in the units and is expected by commanders. As a result, we have chaplain assistants who feel better about themselves and their role, and chaplains who have developed an expanded sense of ministry as they fully utilize their assistants. I am very proud of them and their work in Panama, and of those who performed ministry back at Fort Ord with families and units who remained behind.

I was proud of how they could deal with family good-byes just days before Christmas, and then be "up" for their unit family to go into combat ... of how brand new chaplains and chaplain assistants quickly worked out ways to multiply ministry. I admired their faith and courage. I was grateful for the opportunity to see them in action, to serve as their pastor, and support their needs ... for their willingness to support the tasks I gave them and accomplish our total ministry objectives. I was also very proud of my brigade chaplains and chaplain assistants. They used their training, common sense, experience, and faith to support the battalion UMTs and coordinate with my section. They performed unit ministry to their soldiers and respective command and staff in a truly exemplary manner.

I was proud of the Catholic priests and their chaplain assistants. They not only provided ministry to Catholic soldiers, but assisted and supported ministry across the Division. They encouraged, supported, and boosted morale to both UMTs and soldiers.

Not everything went smoothly and perfectly. We had to struggle with communications up and down the chain; we had gaps in logistics; there were personality differences; differences concerning professional roles at times; transportation problems lurked everywhere; the norm was the best laid plans

would be changed. There were times of disappointment, discouragement, loneliness, and frustration for each chaplain and chaplain assistant.

What emerged, though, was growth. We tested ourselves, our procedures, our ministry styles, and our faith. We discovered weaknesses and what we needed to do to correct them. In the midst of these struggles and problems we gained a greater realization that UMT is more than a term, or a concept, more than a doctrine. It is a difficult relationship that is frequently interrupted by change and expectations and must always be worked at. Yet, this relationship gives us the greatest chance of survival in combat and still conduct ministry in the most effective way.

I am convinced that our Unit Ministry Team doctrine is not only workable but essential for the Army Chaplaincy to stay as an effective voice of ministry and humanness in combat. The style of the Unit Ministry Team is different in a garrison setting, but still very essential. However, UMT will fulfill its potential as we deploy to threatening situations whenever we are called. I believe Just Cause provided the opportunity to prove its worth, and hopefully secured it for future generations of chaplains and chaplain assistants.

I want to mention one last gift: the gift of leadership of the Chaplain Corps. The daily love and support of my Installation Chaplain, the help and support of the USARSO Staff Chaplain, and the support of the Chief of Chaplain's Office brought new meaning to the terms of brotherhood and professionalism. I carry with me a pride about the Chaplaincy that is permanently etched into my life.

## The Bayonet Priest in Panama

**Hubert Wade, Jr.**

“Blue Bayonet”. Simple words, a rallying call to the soldiers of the 7th Infantry Division. Lights are turned on, soldiers head for their duty stations; the Division is on alert.

On the evening of December 19th, it was no drill; months of training were now put to the test. Soldiers of the 7th Infantry Division (Light) were being called upon to deploy, and with them their chaplains and their chaplains assistants.

From storerooms and lockers, gear is handed out and placed on pallets. Rucksacks, chaplain kits, hymnal chests and supplies for fourteen days are positioned for movement to the field. The Unit Ministry Teams are not only preparing to go to the field, they are already ministering to the soldiers they are called to serve. Anxious looks from young soldiers greet us as we go through the Preparation for Overseas Movement process. Bibles, rosaries and prayerbooks are quietly handed out as they search our eyes for some hint of what is happening. Is this the real thing or only another alert?

Soon the word comes down: we are heading to Panama. A Brigade plus task force will move in to support American troops already stationed in the Central American republic. Additional Unit Ministry teams will be required. First on the list is a Catholic priest. Over one third of the Bayonet Division is Catholic and the soldiers will want their priest to be with them.

In the 7th Infantry Division only one priest was assigned to the Division. We are no different from many other posts or units; the shortage of priests in the military is acutely felt. The only priest assigned will not be able to support the entire task force, especially over the Christmas holidays. The call goes out and another priest is called upon to leave his hospital assignment and head to Panama. No questions asked; duty calls. Both priests want to be where they are most needed.

Two priests with over fifteen years of military experience between them and over 30 years in the priesthood prepare to deploy to Panama. Each is lost in his own thoughts as they repack their bags and wait for their chalk to be called.

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Twenty-two years before a young soldier packed his bags and boarded a plane for Vietnam. The same feelings, fears and anxieties swept over the priest today as he again repacks his bags. Back then it was somehow easier. Everyone seemed to be going to Vietnam. The war was consuming many soldiers, not only those injured or dead, but tens of thousands of soldiers who were needed to fill slots and positions for a one year combat tour. It seemed that back then everyone had a short timer's calendar, the yellow ribbon with its red stripe from a Seagram's Seven bottle with 69 knots in it which were united one by one, day by day as you got shorter and shorter until finally it fluttered to the ground when you got on the freedom bird heading home.

Another kind of knot seemed to be back, settling in the bottom of my stomach, reminding me of my own fears and anxieties. It was hard to ignore the knot, but soldiers were now coming up to me and asking to "talk," or roughly translated, "will you hear my confession?" The words of absolution, barely audible, my hand on their head or clasped around their shoulder seemed to lift their spirits as they drifted to and from my position in a seemingly endless line. Young faces, who only hours before had thought about going to a movie, were now wondering what the morning held for them. Young faces, too young to remember Vietnam, now came up one by one to receive a cord rosary and like soldiers before them, placed them around their neck. A good luck charm or a reminder of their faith and relationship to God; it didn't matter Catholic or not. It was something they wanted to take with them on this trip tonight.

Finally the terminal was quiet. I was now alone with my thoughts. Twenty some odd years ago I was on a plane and then a chopper and headed to Phu Bai, a small village in I Corps along Highway One. I remember the choking dust as I jumped out and my duffel bag was tossed out of the bird which barely touched the ground before it took off again seeking the relative safety that the sky provided. Hot, I saw tanned faces point me in the right direction as I headed for my unit. The "new man on the block." I didn't remain that way long as mortar and sniper fire reduced our ranks. One morning at chow, they were not there; no gear. No words needed to be said; they were going home—it had to be better than here.

I guess the reality of death didn't hit home with me until one night almost six months into my second tour in Vietnam. (Yeah, I volunteered for a second tour!). Without warning we came under attack. Mortar fire rained into our compound as sirens sounded and soldiers headed for the relative safety of bunkers around the perimeter. It was all over in a matter of minutes and then it was deathly quiet. In the middle of the compound lay two bodies. The light from the flares seemed to dance all-round them and as it died out, I moved to the closest form. It was Kennedy. He had arrived just after me and we had become good friends. He looked up at me and asked me to hold him, "I'm scared, will you hold me?" The medic only shook his head as I took him in my arms and felt his warm blood stream over my arms and legs. "I'm cold," he said, and then looked up at me and smiled.

I looked up and a young soldier was smiling and asked if I was going with them tonight. "Sure! You don't think I would let you go and sit back at Ord and wait for you to return?" I replied. God, it seemed like so long ago

and now it's happening all over again.

Soon it was our turn to board the plane. It did not take long before we were all dozing, trying to catch some sleep, wondering when we would be able to do so again. Two hours before we were to land, a soldier comes around and passes out ammo. My assistant takes his and begins to insert them into his clips. He looks up and reminds me that he is to protect me when we land and then he smiles.

The Operation was "over" in a few days. There were still operations in the city and the countryside that were dangerous, and soldiers encountered sporadic sniper fire, but it was essentially "over" in a short time.

The casualties were not as great as Vietnam, the operation was not as extensive. Yet, they both evoked the same feelings and reactions. Both operations called each soldier to rise up, to overcome his fears and to perform well. The soldiers in my Division certainly did that and they have every right to feel proud of what they accomplished. I wonder if they really know how this has affected them?

I was changed by my experience in Vietnam. I have been changed by my experience in Panama. Both experiences have changed me for the good. I am confident of my abilities and recognize my shortcomings and I see the value of being a Chaplain in the Army. A priest-chaplain is a soldier who is called to go among his troops and to help them understand what they are doing in their relationship to their God. I am changed by every soldier who confides in me, who puts his trust in me. Their trust and their love humble me. I feel that I have so little to offer them in return for what they have given me. I am called to be there for them, but it is they who are there for me. War tests us all. I pray that I will never have to hold another soldier in my arms but I pray that I will be there for any soldier who wants me to hold him. I am called to be a chaplain; I will continue to work to be the chaplain that these soldiers deserve. Perhaps, just perhaps, they will never have to know how good I can be.



## Speak to Us of Eternal Things

David D. McMillan

The “Wolfhounds” heard the call to go to Panama on December 19, 1989. We were southeast bound on a C-5 in the early hours of December 20, 1989. We had just returned from an Emergency Deployment Readiness Exercise (EDRE) to Pendleton, CA. The “real thing” didn’t really feel “real” because of that. We were emotionally ready to go (except for the thought of missing Christmas at home).

Later in January at Tecumen International Airport, Panama City, I read a prayer at a memorial service for one of our soldiers. This prayer from the Presbyterian Book of Worship had a phrase which describes what I thought and hoped my ministry might be:

“In the silence of this hour *speak to us of eternal things*, that through patience and comfort of the scriptures we may have hope, and be lifted above our darkness and distress into the light and peace of Thy presence, through Jesus Christ our Lord.”

This was my calling—to speak of eternal things. For me, this made sense out of the hours of fear, loneliness and boredom. The 3/27 Wolfhounds spent some fifty days in Panama during “Just Cause.”

### Initial Deployment

The ride down on the C-5 was a time of reflection and preparation. The soldiers were generally quiet and unsure what would await them in Panama. It was a time of bonding together as a unit. It was important to the soldiers that the Unit Ministry Team (UMT) was present. They didn’t say it then, but they did appreciate our presence.

Locked in the dining facility on the evening of 19 December, we passed out New Testaments and Psalms. The soldiers snapped them up eagerly. Later we would find many soldiers who admitted to carrying scriptures! The conflict had a way of bringing out our faith.

Each of us coped differently with our fear of what was ahead. I too,

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had my pocket New Testament and Psalms and found comfort in the Lord's assurance of His presence and eternal life:

In Hebrews 13:5b, God has said, "I will never leave you; I will never abandon you." John 10:27, 28: "My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never die. No one can snatch them away from me." (*Good News N.T.*)

When they started passing out the ammunition before we landed in Panama, we knew it was real. The first few days were hectic and full of the unknown, but an assurance of God's presence got us through it. The UMT played a very large role in communicating God's presence in those first few days at the airport. We visited, counseled and prayed with our unit.

## **Last Communion**

After about three days at Tecumen Airport, our unit got the order to move. The three line companies were to air assault into the area of resistance. Again we each had to deal with the stress of confusion and uncertainty.

The UMT went around to the companies on the airport runway and held Communion services. The response was quick and thankful. The soldiers eagerly heard the Word. Many received Communion. I preached from Psalm 18:1, 3:

"How I love you, LORD! You are my defender . . . I call to the LORD, and he saves me from my enemies. Praise the Lord!" (TEV)

Chaplain (MAJ) Jack Prendergast from 82d Airborne kindly assisted by providing Catholic coverage. We did services literally side by side for the "Wolfhounds." It seemed like a last Communion.

## **Christmas in Combat**

We spent Christmas in Rio Hato, Panama. Thankfully, most of the battalion was together. We could reach all the companies with a Christmas Eve or Christmas Day service. Each company had a row of forward soldiers who watched for possible attack or snipers.

Against this background our thoughts drifted to home and family and how they would be spending Christmas.

The Christmas hymns and Christmas gospel bound us close. The old story renewed our faith and kindled our hope that we, too, would soon see our families again. It would be a Christmas we would never forget, celebrated among Noriega's captured military barracks and training area.

## **Ministry to Panamanians**

While in Rio Hato a civilian Panamanian was killed by some type of unexploded grenade or weapon. The local Assembly of God pastor visited me to see whether we could help the family. The UMT collected food and visited the widow twice.

The UMT attended, and as Chaplain, I participated in the funeral service. The relationship we had with the people of Panama was always cordial. The funeral was a most unique experience. The entire Church walked on the highway behind the casket (with us) to the cemetery, about

one-quarter of a mile away. Again it reminded us of the loss war always brings, and the finality of death when loved ones are separated.

## **Thoughts from My Journal**

While in Panama I took the time to write down some of my feelings. Later in the deployment we would return to Rio Hato and I recorded this:

“The weather is humid and so are our spirits. We are ready to go home. Listening to the soldiers one can get very depressed. There is much spiritual work to do in this battalion. It is a slow job, but I hope as I share God’s Word I can make a difference. Psalm 34:18 says, “The LORD is near to those who are discouraged; he saves those who have lost all hope.” It does feel like we shall never get home, but it does give perspective to see what is important in your life.

I spent much of my time trying to encourage soldiers. It was very hard to be away during Christmas and New Year. Quite a few of the soldiers in our unit had never been away from home for the holidays. Add to this the 3/27 was supposed to be on block leave at this time and you have some blue soldiers! The hardest thing was to begin to encourage myself first. The Psalms were my greatest ally and gave me the strength and hope I needed to lift other’s spirits.

## **The Spirit Moving**

I wrote on January 13:

“This was a good day in contrast to yesterday. I felt the Spirit moving in one of the services today. Soldiers seem to be listening. I do not know if lives are changing, but seems as though there is a listening ear. Tonight I am going out with the medics from 2300–0500. We will be at a detention center where those violating the curfew will be brought.”

I wrote those words with B Company. After one of B Company’s soldiers died (an accidental discharge of a weapon), we spent four days with the company. We became a company UMT for a few days! They seemed to have the greatest need after the death. I believe this close work set the stage for the Spirit to move. Soldiers grew to know us better as we experienced what they did. We were “camped out” at a school in Panama City. Each night we went out 2300–0500 with a different platoon. They were really pleased and surprised to have us with them. To minister to people you have to get to know them.

## **Patience**

On January 16, I wrote:

“Here we are again in David near the Costa Rican border going on missions. It seems that there will never be an end to these things. But James 5 was a comfort to me tonight. It speaks of patience comparing it to the farmer waiting for the autumn and spring rains. “You also must be patient.” (James 5:8)

The difficult thing about the Panama deployment was the uncertainty of our mission and therefore the length of stay. Everyone’s patience would

be tested. We had to be patient. We had no other sensible choice. This was a good but hard thing to learn. Most of us would come home more mature and definitely more patient.

## Reflections

In Panama at Howard AFB we waited to return home. There was time to ponder and reflect. I wrote on February 4:

“The story of the Panama liberation has a Chaplain’s perspective as well. As a new Army Chaplain it provided a time for measurement of the personal worth of my ministry.

*Ministry of Presence*—whether we like this phrase or not it has come to mean what chaplains do when they aren’t preaching or counseling. The soldier is usually a very intelligent person and knows whether the Chaplain is with him or not. The Chaplain validates his message by experiencing some of the same conditions that the soldiers do. The same fear of bullets hits him just as it does the soldiers. The humping of ruck sacks, sleeping at the airport, the darkness all about and lack of sanitary facilities are conditions we all experienced together.

*Ministry*—The Chaplain is supposed to be ready to cheer, to encourage and to give out God’s Word. He tries to do this as God gives him strength. More often than not he feels very human which is to say he needs God’s grace just as much as anyone else does.

Perhaps this thought more than some of the others captures the time in Panama. God’s Word became a very necessary daily thing. At home we have so many other distractions. In the field it became a source of encouragement. Once more from February 4:

Tragedy—This is what we call unexplained death, serious marital problems for the soldier or deep discouragement. How to explain the tragic death of another to friends? We lost one soldier when he accidentally discharged a “SAW” (Squad Assault Weapon) and four rounds blew his head off. It was left to the chaplain to interpret the meaning of this. Thankfully the chaplain had the scriptures to turn to when he had no words. But the assurance of the scriptures tells us that nothing can separate us from Christ, not even death itself! The Psalmist reminded us of how short our life really is (Psalm 90), and that we should apply our hearts to wisdom. From the very first to the very last, “Lord you have always been our home.” (Psalm 90:1)

## The Privilege of Serving

**Thomas G. Evans**

The 4th Battalion, 17th Infantry Regiment, 7th Infantry Division (Light) deployed to Panama in October of 1989. We spent our first three weeks at the Jungle Operations Training Center (JOTC), and then moved through a normal rotation as a peace keeping force. Our mission was to protect American lives and property in support of Operation Nimrod Dancer. Our area of operation was in the vicinity of Colon. With a population of 70,000, it is the largest city on the Atlantic end of the Panama Canal. The tensions in Panama increased daily. It became more and more clear that our rotation was not going to be normal.

On December 18th we were alerted and prepared to move into our prearranged positions. A few hours went by and we were told to stand down.

On December 19th we were alerted again, and because of what followed we will never again be the same.

At H minus two hours the men worked in a hushed and sober tone. They made final checks of equipment, final reviews of platoon operations orders, and exchanged final words of encouragement. I asked each platoon if they wanted to pray. To a man, everyone stopped what they were doing and we gathered into a circle. I said, "I'd like to kneel for this prayer. If you'd like, you can also kneel." Everyone knelt. I prayed for the men's families and for a clear relationship between God and each man in the room. I prayed for buddies in other platoons and companies. I asked for recall of all the training lessons that we had learned. Finally, I asked for God's protection for each one of us. The men rose from the prayer and spontaneously began to shake one another's hands or put an arm around their friend. The watchword that went through the entire company that night was, "I'll see you in the morning." Minutes later the men moved out to their start point positions and the hallways echoed with their absence.

The Battalion Assault CP was co-located with one of the rifle companies. As the countdown proceeded toward H hour the conversations gave way to silent anticipation. I honored that silence and just made eye

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Chaplain (CPT) Evans pastored in the Seventh-day Adventist Church 1978 through 1987. He also served as an Army Reserve chaplain for 18 months prior to coming on active duty in 1987.

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contact with the leadership and staff. At H minus fifteen minutes I moved to the company aid station where the senior medic was understaffed. I told him to consider my assistant, PFC Justice, and me part of his team. He showed us where he had laid out the supplies and equipment that he needed most. At H minus five minutes I stood outside the aid station entrance and waited.

On command, M16s, SAWs, M60 machine guns, M-203 grenade launchers, LAWs, AT4s, and a Vulcan air defense Gatling gun opened fire on a Panamanian Defense Force headquarters. The sounds of all that fire power are as astounding as is the damage that was being done to the target. On command, the firing stopped. Out of the stillness a Spanish linguist used a bullhorn to encourage the enemy soldiers to surrender. We had delivered a two minute combined arms show of force. Then we invited them to surrender before we resumed the firing.

There could not have been a more admirable or professional way of doing business. There was no desire to destroy people or property simply for the power experience. It made me proud of our American fighting ethic.

A tactical ambulance was approaching fast. The back doors flew open and we helped two men from another unit into the aid station. The backblast from their AT4s has burned into the flesh of their legs. Our first ministry was to care for their physical needs. We removed their equipment and then cut their boots and pant legs to expose the injuries. We cleaned and dressed their wounds, then took time to pray with them. Another ambulance brought in two of our own men with AK47 injuries. It was interesting to see how the more seriously injured of the two became giddy and talkative as the morphine began to work. My chaplain assistant worked as a litter bearer to transport him to the landing zone for air evacuation. One more AT4 backblast injury arrived, and then the flow changed to PDF soldiers with bullet and shrapnel injuries. I was glad for every bit of first-aid training I had collected in my lifetime. The UMT had ministered to the medics in a tangible way that allowed them to carry out their mission.

Before H-hour leaders were saying, "This is for real." The adrenalin-driven experience of H-hour seemed to hover between the emotional intensity of a live fire training exercise and the reality of combat. Injuries occur during training exercises, so treating injuries did not force a transition. The change did take place when the radio at the Assault CP reported that one of our soldiers had been killed in action. That news forced us to recognize reality. In a matter of hours, the emotions of the battalion had gone from a tense but boring rotation in Panama to life threatening combat.

The fighting continued for hours. Required confirmation of the identity of the dead soldier prior to radio transmission of the name took more than an hour. The Command Sergeant Major told me who it was, and then asked if I knew him. Yes, I knew him. During JOTC I had walked the jungle paths with his squad. He was the one who seemed tactically proficient and motivated beyond his grade level. He was the soldier who had come to me asking if I had any Bibles with both the Old and New Testaments. He had been reading the "little" Bible I had given him, but couldn't find some of the stories that he had heard as a child. He read every

day from the new Bible I gave him. He approached me every time I came into his company area to tell me what he had read. He told me how he had never known that the Gospels repeated one another. He took his Bible to the beach and asked his friends what they thought about different verses. He was alive with interest in the Scriptures.

Why did it have to be him that died? Then God seemed to speak an answer to me. "How fortunate for him that some friends took the time to walk with him along God's way."

Two years before Operation Just Cause, a soldier came to my office. He had just finished AIT and was inprocessing at the battalion. His concern was that the weapons training and the rough environment of an infantry unit conflicted with his strong Christian commitment. At the end of our session he accepted the challenge to be a Christian witness in an imperfect setting. His company nicknamed him "Preacher."

Now, at H plus eight hours, the look in his eyes told me he needed to talk. He and his fire team had encountered a hostile enemy soldier in a vehicle. His men had turned to him for direction. "What should we do?" they had asked.

His response was tactically correct. He and his team leveled their weapons and fired. He was certain now that he could never stand in a pulpit and speak for the Lord. My ministry to him was to explain the need for Operation Just Cause from the viewpoint of the Panamanian citizens. We spent some time together working through his conflict and prayed together for God to work His will in this war and overwatch this entire operation.

The high chain link fence surrounding the high school tennis courts provided a natural containment area for the twenty or so Enemy Prisoners of War. The men were separated from one another. Each man was face-down on the concrete surface with his hands flexi-cuffed behind his back. At H plus 9 hours I entered the holding area and identified myself to the prisoners as a chaplain. I asked each man if he needed anything. They showed a soldier's hardness initially. Then some asked if I could give them water. They pointed out minor injuries that needed a medic's attention. I provided water to the thirsty while my assistant took note of the medical needs. What really shocked me was a man who looked me straight in the eye and asked if he was going to be shot. My assurances that he would not be harmed broke the soldier's hardness, and a look of relief came into his eyes.

His question seemed so unnatural. It took me completely by surprise. Then I remembered the October 3rd coup attempt. Noriega's men took the captured men, handcuffed them, marched them out of public view, and executed them. Now we had captured these men and handcuffed them; why not ask if they were going to be shot? He exposed his fears to me, a chaplain, expecting the truth where another soldier might have hidden it.

If you consider the executions that go with each ripple in the stability of governments around the world, the soldier's question becomes all the more appropriate. By comparison, the U.S. policy to capture enemy soldiers, treat them, feed them, shelter them, interrogate them, and then release them is unnatural.

At approximately H plus 15 hours I handed out pre-stamped post cards during a refit and rest phase. This gave soldiers a chance to communicate with family who were now aware of Operation Just Cause. Some joked that everybody was writing “goodbye forever” messages. Others asked if they could have more than one postcard. One man showed me his message. It simply said, “Hi, I’m Alive!” Some wanted to write more personal messages, so I gave them pre-stamped envelopes.

My earliest opportunity to travel to the company that had suffered the soldier killed in action was not until H plus 17 hours. Roadways were not yet secure, and air travel was not available. Colon was rife with gunfire. Perhaps it was the looters shooting, or maybe somebody trying to control the looting. Every few minutes a bullet with that distinctive snap kept the men alert.

There was a special pain for the leaders, knowing one of their men would not be going home alive. I took time to let the company commander talk through his grief.

To get to the rifle platoons, my assistant and I walked a road with 10 foot tall elephant grass on each side. We were in a world of unknowns with only one weapon. At each soldier’s fighting position we talked about the fallen soldier and prayed with the men. Then we answered questions about the world around them. Their vision was reduced to their own field of fire. We had seen a CNN report, so we had news that they were hungry to receive. This company had seized its objective, but they didn’t know if anybody else had succeeded. For all they knew, there might have been an enemy force marshaling for a counterattack at their back door. We told them that every PDF force was broken and there was no organized resistance. We also told them that Ft. Ord’s 2nd Brigade was already in-country and the 9th Regiment was on its way. This new information renewed their energy. America was committed to winning this one.

At H plus forty hours the soldiers of another company heard CNN identify, by name, our soldier who had died. One soldier who knew I was in the area left the TV room to find me. He said that they had all heard of the death, but that the nationwide announcement forced them to accept it as real. He asked me to come to the TV area and pray with the soldiers. I asked them to vocalize the qualities that they remembered about the fallen soldier. After a number had spoken, the dialogue turned to the soldier’s wife and unborn child. We prayed for God’s comfort and care for his family as well as for the men of the battalion.

Back in the rear, a supply NCO asked to see me. He was miserable with concern about his buddies out on the fighting edge. He wished there could be some way that he could be out there and they could be back in the safety of his position. We prayed together for his buddies’ safety and for his confidence in God’s protective power.

I had to inform another soldier that his grandfather had died. Transportation to CONUS would be impossible. It took some adjusting to acknowledge that life, death, and pain were going on as usual back home. To us, back home had come to be synonymous with joy, safety, and peace.

The battalion’s next mission was to move into Colon. Our orders

were to begin that movement at H + 26 hours. Our initial missions carried the element of surprise. The only surprise element in our favor now was to move at night. Fear of the unknown was evident in everyone's eyes. As the hours ticked off, PDF soldiers inside Colon approached our blockades and surrendered. The number of soldiers surrendering increased to the extent that the assault was delayed 24 hours. It was better to let them surrender than to force the soldiers inside the city to take up a defense.

God was answering our prayers for His presence in the battle area. A second delay was ordered as the number of surrendered soldiers climbed into the hundreds. What we couldn't see was the mood change inside the city. In the early days of December PDF soldiers had handed out weapons and ammunition to the citizens of Colon. PDF leaders warned the people that we would invade their city and kill men, women, and children without restraint.

I coordinated with Ch (MAJ) Coindreau, USARSO Chaplain at Ft. Davis, to conduct Mass at the assembly point before the movement into Colon. There were three full rifle companies in a single location with hours of time before their next mission. As Chaplain Coindreau arrived, a FRAGO (fragmentary order) came to initiate the assault immediately. He wanted to conduct the Mass in spite of the change. So, as a company of newly arrived soldiers prepared for battle, he said Mass. His white robe and golden altar equipment stood in contrast to a sea of olive drab and camouflage. Men's eyes would shift from final checks of weapons to a priest with arms held high, or with head bowed in prayer. I offered soldiers a printed Bible verse and a handshake or a pat on the shoulder. One soldier later wrote a letter to the Division Chaplain. In it he described how much comfort this moment of ministry brought him in this anxious setting.

Because the assault on Colon was changed to midday it would be a totally overt movement. Even after praying for safety, no one expected the reception we received. Instead of a city set to defend itself, we found a people welcoming us with open arms and hearts. A citizen with a bullhorn walked ahead of our tactical movement. He told the people to stay in their homes. They should let us do our work, and we would not hurt them. The people opened their windows, cheered, and waved flags. White flags appeared everywhere. There was pride in waving a white flag; it did not mean surrender, but became an emblem of allegiance. Soldiers moved through the streets of the city, simultaneously unnerved by fear of the hidden sniper, and exuberant with the expression of love coming from the people. Medical aid stations were prepositioned for a mass casualty scenario. The medical teams anxiously waited for the worst. Praise God for the lack of patients. Praise God for delaying the assault and touching the hearts of the Panamanian people.

Once we had established ourselves in the city, we focused our attention on Civil Military Operations. Looters had emptied every grocery store. The UMT was asked to coordinate with local clergy and civic leaders to feed the people. This shift of attention brought a new appreciation for the people who had been "them" in a we/them relationship. Lions Club, Soroptimists, Boy Scouts, and Active 20-30 Club leaders rallied together with local clergymen. The battalion S4 coordinated with contracting agents

to purchase food in a protected area of Colon. The Civil and church organizations worked to sort and bag bulk foods. We distributed over 150,000 meals. Grateful people repeatedly expressed their appreciation for what we had done for their country.

These people didn't look at us as an invading force. They called it a liberation. They waved to every soldier they saw. They brought us gifts of food from their meager supplies.

The soldier discipline that controlled the use of force and minimized collateral damage now met its reward. H hour was on the 20th of December. On the 23rd of December, we began to work with a nation of friends to build a new government. How different it would have been if we had fed an appetite for power by unrestricted death or needless destruction.

On Christmas Eve my assistant initiated and led a worship service with the medical platoon. I conducted a service with two companies who were co-located in a high school inside Colon. In both services the men seemed to drag themselves through the first few Christmas Carols, but soon they sang with enthusiasm and joy. Children from one of the Ft Ord elementary schools sent handmade Christmas cards. The Protestant Women of the Chapel on Fort Ord sent homemade cookies. The UMT walked through Colon handing out cards and cookies and praying Christmas prayers with soldiers involved with keeping peace on December 25th.

In this, my first assignment as a chaplain, I asked the Lord if there was a ministry for me in the Army chaplaincy. I asked whether it would be as vital as my parish ministry. I wrestled with the question of whether my Christian values would be compromised in a military conflict. Operation Just Cause gave me answers to both questions. The American military conducted itself in battle in a way that made me proud to wear the uniform. My three years of service to this battalion culminated in combat ministry. I will always count it a privilege to have been allowed a part in this operation. I had been given the opportunity to serve, as a representative for God, in a context where His presence was indispensable and cherished.

## A Friend at All Times

**Stephen M. Mounts**

The word came down, “It is our time to fly.” Earlier in the day we had begun to hear rumors about a possible air assault mission to a little town in southwestern Panama called Coclecito. General Manuel Noriega used this area as an alternate command post. The word was that he and some of his most important leaders were there. My unit, the 5th Battalion of the 21st Infantry, had been alerted and deployed from Fort Ord three days earlier on December 19th. By December 20th we were the first unit from Fort Ord to reach Panama. Having helped secured the Omar Torrijos International Airport in Tocumen, a suburb of Panama City, orders had come for us to move out. We were going to board Blackhawk helicopters and air assault into Coclecito.

I coordinated with the Battalion Commander and my chaplain assistant, secured seats on the Blackhawk that would be carrying our Medics, Battalion Surgeon, as well as several of our support platoon personnel. We were to board and fly at approximately 0300 hours in preparation for a dawn assault. At 2200 hours that evening, I gathered five of my soldiers and held a service. It is hard to know what to say at a time like this. None of us had ever been in combat, where someone could be firing at us, trying to hurt us, or trying to kill us. I have a wife and two children that I very much wanted to see again. We all had families and loved ones that we were thinking about that dark night.

What do you talk about? What do you think about? What do you rely on in that very desperate hour? The answer was, the friendship of our God, the presence of God, and the unfailing graciousness of our God. So that evening on the airstrip in Panama, in the middle of the bugs and the fears, which we all possessed, we took comfort in the words of the Psalmist “The Lord is my Shepherd, I shall not want. He makes me to lie down in green pastures. He restores my soul.”

God did restore our souls that evening. When I looked up the five soldiers had grown to thirty. As I shared a few words about the faithfulness

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of our Heavenly Friend, one of my Christian soldiers shared with us about the love our Heavenly Friend has for us. Unashamed tears were shed by some very strong and brave men. We knew and felt that our number was not 30 but 31—and the 31st was like unto God. We knew He was with us now. As we shook hands and hugged, we knew that He was there. Five hours later, as we were speeding through the night toward a known destination, but a very unknown reception, we knew that He was still with us. We could feel his presence. An hour later we jumped from the helicopter, lay on the small hillside, and huddled behind the rocks. We were ready to move out and accomplish our mission. We knew He was there as well.

“What a friend we have in Jesus, all our sins and griefs to bear.”

# **Operation Just Cause: the 82nd Airborne Division**

## **Ministry in Contingency Operations**

**William L. Hufham**

Contingency operations offer unique challenges for ministry. The 82nd Airborne Division as the contingency force for the 18th Airborne Corps provides the National Command Authority with the guarantee of deploying a brigade-size fighting force, capable of fighting anywhere in the world within 18 hours of notification. When the alert is given, the division ready brigade (DRB) starts its N-hour clock. Eighteen hours later the DRB flies from Pope Air Force Base ready to make a forced entry airborne assault into the objective area. Once on the ground the mission will vary depending on the contingency mission, but it will usually involve fighting and defeating an enemy force, seizing numerous objectives, and holding these until relieved.

The contingency mission of the division was tested and accomplished most recently in the invasion of Panama, "Operation Just Cause." Just Cause was a successful operation for the Unit Ministry Teams for many reasons.

First, the division had a deployment plan that assigned responsibilities for UMTs from division to battalion and from Task Force to Division Rear Area. The plan included general as well as direct religious support. The plan was comprehensive and addressed most of the mission essential tasks the UMTs performed.

Second, the plan was rehearsed and practiced before it was employed on Just Cause. The rehearsal included the deployment of the TF UMTs on the airborne assault, ministry to real world and simulated casualties, and ministry to casualties evacuated to the Ft. Bragg hospital.

Third, the division had a comprehensive family support group organization. At H-hour the Division Family Assistance Center began 24 hour operations to assist family members of deployed soldiers with the problems resulting from rapid deployment. The Family Assistance Center was augmented by the Spiritual Assistance Center in one of the division

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Chaplain (LTC) William L. Hufham is the 82nd Airborne Division Chaplain. He has served in Korea, Alaska, and Germany, and in 101st Airborne Division, and 3rd Infantry Division, as well as a previous assignment in the 82nd Airborne Division. He is a Presbyterian (PCUSA) clergyman.

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chapels. This center provided coordinated ministry in the event of a mass casualty occurrence or a large number of battle casualties.

Fourth, was the quality of the chaplains who made up the religious support Task Force to Just Cause. Only the TF chaplain had combat experience in Granada. Two chaplains were in their first year of active duty. One was still in his first three years of voluntary service. Three of the chaplains were brigade chaplains. This combination of experience and youth, supported by realistic training events provided the mixture that led to successful ministry.

Contingency operations do not allow the luxury of time. The UMT must be ready to enter combat with the fighting force, deploy to the forward edge of the battle, minister immediately to the wounded and dying, survive the violence of forced entry combat, conduct worship and memorial services in the lull of battle, and minister to battle fatigue casualties.

Pre-battle ministry takes place in the Personnel Holding Area (PHA). The goal of ministry in the PHA is the spiritual preparation of soldiers for entry into combat. One of the significant lessons learned for division UMTs was the intensity of the 18 hours in the PHA. The Just Cause TF had 2200 soldiers in the PHA making their final preparations for battle. They did not know their destination when they moved into the PHA. The Task Force chaplains were augmented by 9 additional chaplains who expanded the pre-battle ministry. These included two additional Roman Catholic chaplains who offered Mass and general confession for Catholic soldiers. Protestant chaplains moved from tent to tent conducting prayer and worship services. This allowed the TF UMTs time to make personal preparations, to plan and coordinate their deployment ministry, and to attend their unit planning meetings.

The most critical element of the religious support plan was the inclusion of the Roman Catholic chaplain in the assault force. This required the attachment of the only priest in the division to the deploying brigade. During the initial phase of combat he was positioned with TF medical support unit, where he administered last rites to the first division soldier killed in action. The implementation of Forward Thrust doctrine placed him at the right place at the right time.

The Division Rear ministry was modified from practice deployments because of the area of operation. Panama already had a large support base so Ft. Bragg became the D-Rear during Just Cause. The Ministry here was to families, to soldiers wounded in action and evacuated to Ft. Bragg, to next of kin, and support to forward deployed task force chaplains. A planning and training meeting early in Operation Just Cause assisted in the success of this ministry.

Flexibility has to be the final word in contingency operations. Worship services had to be incorporated into the tactical situation. Chaplains had to provide ministry without their chaplain assistants. Supplies were limited to what could be carried on the initial assault. The operation was conducted just prior to Christmas and lasted 24 days. Needs of the season had to be addressed. Chaplains became integral parts of the follow on missions of pacification and nation-building.

The reports that follow will include the Task Force Chaplain, the Roman Catholic chaplain, the battalion chaplains' ministry, and the Division Rear ministry. Hopefully, these reports will assist others in their preparations for combat ministry.



# First Brigade Task Force Ministry

## Rees Ryder Stevens

The keys to the successful ministry of the 82d ABN DIV lie in experience, planning, and execution of an informed religious coverage plan. A simple five paragraph field order religious coverage plan was staffed and briefed as the 1st Bde assumed mission cycle. (The 82d rotates three cycles: mission, training, and support.) The Division Chaplain, the Catholic chaplain, the DISCOM Chaplain, the Division Reaction Force chaplain, and the 1st Bde Task Force Chaplain met prior to mission assumption to coordinate ministry in the event of a deployment.

The 3d Bde had rehearsed this procedure during the month prior to Operation Just Cause. Modifications were made due to the faith group changes and availability of chaplains. Prior to the alert, the plan was briefed to the 1st Bde Commander. All chaplains were notified within minutes of the Task Force Chaplain being alerted.

During our Notification + 2 (N+2) UMT meeting, the experience of having gone through Granada in 1983, plus numerous Emergency Deployment Readiness Exercises (EDRE) proved invaluable. I asked the Division Chaplain to put together a Personnel Holding Area (PHA) ministry team of non-deploying Protestant and Catholic chaplains and chaplain assistants. The deploying UMTs would be involved in preparing themselves to deploy, giving briefings, and attending planning meetings. This worked exceptionally well. Those chaplains strengthened many troopers.

At 1900 hours on 18 December 89 I briefed the Division Chaplain on my final religious coverage plan as integrated into the Division missions in Panama, the airborne assault, and the unit objectives. One key to the plan was the positioning of the Roman Catholic chaplain with the 307th Medical Battalion aid station. This allowed me to act as the staff chaplain for the Division command element and the 1st Brigade.

I also prepared a time schedule decrement of essential ecclesiastical supplies. I planned for a 30–45 day deployment even though we were told

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Chaplain (MAJ) Rees Ryder Stevens is the 504th Parachute Infantry Regimental Chaplain. He was the Task Force chaplain during Operation Just Cause. His previous assignments were with the 3rd Armored Division and two other assignments with the 82nd Airborne. He deployed to Grenada with the 82nd Airborne in 1983. He is endorsed by the First Church of Christ, Scientist.

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we would be “home by Christmas.” The chaplains at Ft. Bragg became our support base, as our area of operations (AO) was too remote from the Chaplain at Ft. Clayton, Panama to be of real assistance. The bulk of the battle was between us. Religious supplies available on D + 3 included medals, prayer books, and even Christmas Eve Candlelight Service bulletins from Ft. Bragg.

After the airborne assault on Tocumen/Torrijos Airport, Chaplain Prendergast (Roman Catholic) and I immediately provided ministry to the casualties at the casualty collection point. The medical aid station set up on the ground floor of the airport, located close to the brigade and division command posts.

My goal as supervisory chaplain was to link up with my battalion chaplains in their area of operation (AO) at least 2–3 times a week. I accomplished this by riding the armed convoys to each area and sometimes remaining over night. I brought them supplies and heard about their ministry on the front line. We would coordinate times for Roman Catholic services for Sunday/Monday, as the operation became longer.

The “forward thrust” principle worked well, utilizing Chaplain Prendergast as a Brigade attachment to other battalions for religious support. We would also go forward in tandem to remote outposts that the battalion chaplains could not reach because of transportation restrictions. The commanders always gave us great support to meet the essential religious coverage for the soldiers. We used the Division Commander’s and the Brigade Commander’s aircraft to fly to remote locations while the firing and sniping was still going on. At other times we used a HMMWV tactical vehicle with an armed MP escort.

Field memorial services were essential in bringing closure to the grief process for each unit that suffered soldiers killed in action. Chaplain Ken Yates had especially significant ministry with his battalion because of more than two years habitual association with those soldiers and commanders.

I gathered reports during my visits. Radio reports did not prove to be reliable.

This experience was a demonstration of “what you do in training, you do in combat.” The preparations led to an extremely successful religious coverage plan for the 82d Task Force. The most important part for me was my spiritual preparedness to do combat ministry. The trials that led to healings in my personal walk with God became “my staff” upon which I leaned. There is no substitute for personal spiritual readiness; it makes everything else possible.

## **Roman Catholic Ministry During Operation Just Cause**

**John J. Prendergast**

Every deployment plan involving the 82d Airborne Division includes Roman Catholic ministry for the soldiers. The keys to successful combat ministry involved the plan, the rehearsal, and the execution. We found that without the plan, there would be no rehearsal or execution.

Planning for Roman Catholic support to contingency operations began in the months prior to Operation Just Cause. When the 3d Brigade assumed mission cycle in November 1989, the Division Chaplain was formally briefed by each battalion chaplain, the Division Reaction Force chaplain, the DISCOM, DIVARTY, and Aviation Brigade chaplain, as to his exact responsibilities if an emergency deployment readiness exercise (EDRE) or a real world deployment occurred during the 6 week mission cycle. This plan included coverage of the personnel holding area (PHA), ministry in a mass casualty accident, and back up responsibilities.

When the 1st Bde assumed mission in December, the briefing occurred again with new unit ministry team players. The rehearsal in November had prepared the way for Operation Just Cause religious support. I was identified as the Roman Catholic priest for the deployment by the Division Chaplain. I would work directly for Chaplain Stevens, the 1st Bde Task Force Chaplain.

The execution of the plan began with the alert on 18 December 89. The Division Chaplain, the Brigade TF Chaplain and I met together to set up the planning briefing. Units were already moving into the PHA, so our planning shifted from the offices to the secure perimeter of the pre-deployment area. We realized very early in the 18 hour pre-deployment time sequence that we were going to be busy, so busy that the pre-deployment ministry would have to shift from the deploying chaplains and chaplain assistants (5 each) to the non-deploying UMT members. Protestant and Roman Catholic services were held in centralized and de-centralized

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Chaplain (MAJ) John J. Prendergast is serving his second assignment with the 82nd Airborne Division as Regimental Chaplain with the 505th Parachute Infantry Regiment. A previous assignment was with the 8th Infantry Division in Germany. He is a Roman Catholic Priest who attended North American College and Seminary.

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locations. The weather was bitter cold. Steady sleet covered everything with ice. When the troops moved into the PHA, they had winter equipment and clothing. Only after they were in the PHA did they find out that their destination was Panama, where the temperature was in the high 80's at night. We had to strip off the winter gear and prepare for tropical heat, even while it was sleeting outside our tent.

My jump onto Omar Torrijos Airport was uneventful. I landed between two commercial aircraft and was very quickly linked up with the medical station where the casualties were located. I was able to minister to these soldiers immediately as we had planned in our earlier sessions. The first 82d Division soldier killed in action was a Roman Catholic trooper. I was able to give this man last rites.

Throughout the 24 days of the deployment I worked closely with Chaplain Stevens for transportation and supplies. We traveled together to provide services to remote locations where the troops were primarily guarding weapons caches and enemy camps. I was able to provide Roman Catholic support to the Rangers who were operating in the 82d AO and to the 7th ID soldiers who came through the airport.

The deployment was successful for the 82d ABN DIV. To me, the key to its success was the planning—rehearsal—execution cycle. We planned, we rehearsed, and we executed as we had planned.

## Good News in a War Zone

### Wray Bart Physioc

A freezing rain was falling when we tramped up the tailgate of the C-141 Starlifter aircraft. My mind was focused on staying warm, but when I finally buckled myself in, I thought about the trip ahead ... about 2000 soldiers from three parachute infantry battalions who would be jumping into a combat zone in Panama in a few short hours. What would it be like? There was no way I could know, but it was a good time to exercise my faith and send up some serious prayers for the troopers and myself.

Just after 0200 hours I stepped out the door at 500 feet and dropped into tropical darkness. This was only my second jump since Airborne School just two months earlier, and my first night jump. I soon discovered there would be many “firsts” for me this day. I landed softly in a swamp area quite a distance from the airfield. For almost three hours I trudged under gunfire and low flying helicopters. It was a relief to finally get to the runway and assemble with my company. As daylight appeared the companies in my battalion formed up to board helicopters for the air assault on our objective. I was to go on the last lift, but my flight was canceled due to heavy enemy fire. I was frustrated, but I made myself useful by ministering to soldiers injured on the drop zone as well as those already returning with gunshot wounds. A few words of comfort or a simple prayer seemed to be good medicine for the injured.

It was not until the following morning that I was able to move to the objective where my battalion was located. As their chaplain I was anxious to be with the men, so I did not hesitate to get on the first convoy. The trip proved to be a harrowing experience with equipment breakdowns along the way, accompanied by isolated enemy gunfire. Miraculously, we sustained no injuries by the time we reached our objective, a training barracks which had been used by the enemy. The battalion had already occupied the site and foxholes were being dug around the perimeter. Each foxhole would prove to be an excellent point of contact with soldiers in the weeks to come.

My ministry in Panama proved to be a very enriching and eye-opening experience. The soldiers were always quick to welcome me into

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Chaplain (CPT) Wray Bart Physioc III, is Battalion Chaplain for the 1st Battalion, 504th Parachute Infantry Regiment. This is his first assignment. He is a Southern Baptist minister.

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their positions to talk about anything. I especially enjoyed leading informal Bible studies with those who showed an interest. God was very present with us during those days and he touched more than a few lives.

When I was not on the objective with the bulk of our battalion, I was traveling to the various other locations we were securing. The response of the men to me was always warm. There was an openness to the “good news” of Christ wherever I went. I am sure that our dangerous mission had much to do with that.

Beyond the one-on-one ministry opportunities, there were many chances to offer worship services. Worship can happen wherever people are gathered and the need exists. Since we spent Christmas in Panama, I had the opportunity to bring the message of Christ’s coming to the soldiers. I did both small and large services over the holidays, but the most memorable was the Christmas Eve service. Since we were still under blackout, there was no light. About 80 soldiers were seated on the floor in front of me, but I could see no faces. In that austere place we sang Christmas carols from memory and listened to the ancient story of Jesus’ birth. It never meant so much to me as it did then, and I believe everyone was touched. Long ago, God had come to us in such a humble way; now we were experiencing his presence in our humble setting.

My Panama experiences will be with me forever, as they will with all who went. I give thanks that I did not minister alone, but enjoyed the comfort and strength of the Lord each day.

## Battalion Ministry in Panama

**Kenneth W. Yates**

Ministry as a battalion chaplain in Operation Just Cause started long before the conflict. I believe my ministry was enhanced simply by being in the battalion for over two years. I had participated in Operation Golden Pheasant to Honduras in March 1988, and had been in six other major deployments in the two years with the battalion since then. The men were accustomed to my presence, and I felt comfortable in what I was doing. Time in the unit gives the chaplain a big advantage.

Ministry began in full force in the personnel holding area. (PHA) As usual, the place was organized chaos. We received great support from the other division chaplains. Protestant and Catholic services were provided by chaplains not deploying, so we could have time to prepare. However, I noticed that many soldiers were unable to attend worship services due to time constraints, so our UMT conducted platoon/tent size worship services. These were very short in duration, consisting of a brief devotional and prayer. It was an excellent time to pass out Bibles and my assistant was indispensable in this task. All of the platoons were appreciative of the services. A service was held for each platoon in the battalion; many platoon leaders specifically asked for services in their platoons.

The remainder of PHA time was preparation. Many soldiers commented how glad they were the chaplain was going. The importance of the ministry of presence is frequently underestimated. The time in the PHA also allowed chaplains time to coordinate with the Brigade Chaplain.

I was impressed with the jump into Panama. The training at Ft. Bragg paid off. No one hesitated at the aircraft door. As usual, I was co-located with the medics. The Physician's assistant (PA) and the surgeon were transported by helicopter to our objective, Panama Viejo. The aid station and chaplain moved by convoy.

When the first convoy left for Panama Viejo, I was told there was no room and that I could ride a communications vehicle later. This convoy encountered a road block and we suffered one casualty and three soldiers

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Chaplain (CPT) Kenneth W. Yates was the Battalion Chaplain for the 2nd Battalion, 504th Parachute Infantry Regiment during Operation Just Cause. He is currently assigned to the 25th Infantry Division, Hawaii. He is endorsed by the Independent Fundamental Churches of America.

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were wounded. All were evacuated back to the airport or out of the area and received appropriate medical and spiritual treatment.

One of the soldiers who was with the one killed requested to be baptized. He had grown up in a Christian home, but had never been baptized. We talked about the meaning of baptism, and I baptized him with some of the men in the platoon as witnesses. It was a very meaningful experience for him. Later, we were on another convoy together when it came under fire. A bullet hit the vehicle right under his feet. When I saw him and asked how he was doing, he told me I did a very good job on the baptism.

Because of the problems the convoys were experiencing, I could not get to most of the battalion until a day and a half later. It would have been better for me to be with the line companies than at the aid station. There were chaplains at the airport, including the Catholic chaplain. The wounded at Panama Viejo were air lifted to a hospital, and I missed a day and a half there where I could have been more helpful elsewhere.

Once I reached Panama Viejo, I joined the rest of the battalion. As soon as we arrived, another battalion entered our area of operations, and was hit by sniper fire. There was an extensive firefight; one of the soldiers in the other battalion was killed and three or four wounded. I was able to help with the wounded: to talk to each of them and to help carry them to the evacuation helicopter. I was then able to get to the soldiers in other areas, such as the Marriott Hotel and the Cuban Ambassador's house. I held well-attended worship services in those places and for those at Viejo.

Many of the men specifically asked for communion at every service. A Protestant chaplain needs to prepare for that. The soldiers also repeatedly asked for medals, crosses, rosaries (both Protestant and Catholic), and Bibles. I received tremendous support from the Brigade Chaplain in this. He coordinated Catholic chaplain visits and services at least once a week and brought religious supplies for the soldiers. We were able to hold weekly services for all of the troops. I was really pleased with the response, as well as the support I received from these two chaplains.

Once in the area I went on patrols with the men. They were picking up weapons and PDF prisoners. We encountered sniper fire occasionally. This was a great opportunity to talk with the soldiers. There was a counseling ministry as well. We would talk about feelings of guilt as well as other religious issues. Some soldiers felt they had not performed as well as they should have. Others felt guilty because they had been wounded and had to leave their buddies. Some experienced guilt because they were back at the airport and only came to Viejo to bring supplies. I think it helped them having a chaplain to talk to.

I was able to visit some of the soldiers at the hospital. They all wanted to get back to their platoons. After a while, once the action calmed down, the soldiers simply wanted to go home. Morale went down when the action stopped. I felt inadequate in this area because there certainly wasn't anything I could do to help them, except to be there with them.

One of my most significant ministry experiences occurred at Viejo. We held a company size memorial ceremony for our one casualty. He was

very well liked, a friend, and a strong supporter of the chapel program. As we gathered on the beach we experienced a lot of emotion. The platoon sergeant, platoon leader, company commander, and best friend spoke. I gave a brief tribute. The service was something we all needed. Many of the men went off to be alone after the ceremony. We held a battalion memorial ceremony when we returned to Bragg.

Once we began preparations to return for the jump back into Bragg, morale rose again, which made my job much easier time. I was able to be a jumpmaster on the jump back in, an opportunity any airborne chaplain should seize whenever he can.

Once we returned to Bragg, the counseling continued. Most of my counseling cases involved the soldiers who were not allowed to go to Panama and had feelings of anger and guilt. But there were also some who tried to remain behind. The attitude of the soldiers who went, however, has helped these soldiers. Those who went, as a general rule, did not rub it in the faces of those who did not.



## Tocumen to Panama City: Ministry in the 4/325 Airborne Infantry Regiment

Lawrence C. Krause

Everything I ever believed about being a chaplain in combat came true: the horror, the fear, the reverence, the physical demands, the pleas for the chaplain to come to pray and talk and reassure and convey a sense of Divine care, and Divine protection. Objects of devotion and worship took on talisman qualities: St. Michael medals, rosaries, crosses, pictures of the Blessed Virgin Mary or a saint, communion and Bibles. Stories like the following told time after time kept this mystical connection alive with emotion.

Following our attack on Ft. Cimmaron (the Noriega stronghold that provided a home to the renowned Battalion 2000), I entered one of the barracks attacked by an AC-130 Specter gunship. All the beds were badly shot up and overturned. There was only one bed that stood untouched and I found a Bible laying on it.

Many leaders and soldiers believe the chaplain arms himself with a 9mm pistol. They cannot imagine being in a combat situation unarmed. From a practical theology point of view, our noncombatant status uniquely validates our ministry. When everyone else is trusting in their weapon or religious article for protection, the chaplain trusts in God. In this way, to the soldier in combat, we truly are “God’s person.”

I discovered ministry in combat requires a little bit of courage, a cool head when taking fire and a willingness to share the hazards, hardships and humanity of soldiers living in the crossfire of steel and emotions. I learned in those few days the true power of what we call a ministry of presence. *It is a powerful ministry.* When I speak with infantry commanders, the word most often used to describe a successful chaplain is the word “credible.” We buy credibility; we earn credibility in early morning company PT sessions, on training ranges, in briefing programs that you know will help people, in pursuing “targets of ministry opportunity” on FTX’s, on road marches, standing inspection formations, in being cold, thirsty, sweaty,

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dirty, and being a soldier among soldiers. A ministry of presence means that God's servant is with us, in the psyche and spirit of our soldiers.

On the 23 of December, late in the afternoon, as soldiers stood around vehicles preparing to move along the Main Supply Route from Torrijos International Airport to Panama City, everyone was scared. The company commander told his men that our mission meant moving along a route through hostile fire to join with other companies of the battalion who were air assaulting into Patilla Airport. I prayed with the men before starting the mission. The XO did not want me to go, but the company commander agreed to let me ride with him. The XO's argument stopped when he complained, "I could never forgive myself if something happened to you." I responded by saying, "Where were you when I parachuted into this place under fire?" He didn't say another word and I got onto a HUMMWW vehicle that could not hold another weapon or person.

The convoy took less than 90 minutes. During that time we received fire several times. The vehicle directly behind mine rolled with two flat tires and another rolled on only the rim. I lay low in the vehicle, surrounded by grenades, light-antitank weapons, and bullets. We arrived, after several tense moments at the perimeter of the 2d Battalion, 504 Parachute Infantry Regiment. Within about 45 seconds six men were shot or injured, and one mortally. We pulled into the security of their perimeter, in the shadow of the Marriott Hotel and helped tend to the wounded, opening bandages, rolling soldiers over to be bandaged, holding IV's, and assisting the medics. The soldier was near death as I was called to get back on the vehicle." I looked at Chaplain Yates, their battalion chaplain and said, "I have to go. God Bless."

We closed on Patilla in darkness. I will never forget that first night. Out of the darkness voices rang out, "Chaplain!" spoken as have I seldom heard. First they called me to the medic station to speak with a battle fatigued soldier, then to a soldier who was scared to tears during the convoy. Then I experienced the most memorable memorial ceremony of my life as the platoon the dead soldier belonged to asked me over to pray with them. Later that night I was called to perform emergency "last rites" for a PDF soldier wounded in our action that morning. The story continued for two nights of attack and patrol. I stayed with the evacuation vehicle each evening.

Following the tough combat operations through Christmas Eve, Christmas Day brought opportunity to worship. I stood in a hangar with the soldiers, facing the direction from which we expected an attack the previous night. I gathered with about 70 troopers and we worshiped with songs and a message of God's love. At the conclusion of the worship I greeted my congregation, mostly glad to be alive. During the service, the opening of the hangar provided a perfect wide-angle frame around the most beautiful double-rainbow my eyes ever witnessed. God's sign of peace dominated the sky and witnessed to my men. My heart and soul sang with joy. I experienced renewal.

General George C. Marshall, an architect of strategic plans in WW II, said: "It is not enough to fight. It is the *spirit* of the fighting man that wins victory." Before Panama, I did not understand the deeper meaning

of the word “spirit.” It is not *morale*, although our troopers experienced tremendously high morale; it is not *unit cohesiveness*, although our unit experienced great team work. It is the willingness to *sacrifice* for a higher, worthwhile mission. I witnessed this during preparations for the jump into Panama as our troopers prepared in freezing rain with no complaints. When the aircraft door opened just before we jumped a hush fell over the soldiers. Yet we took our turn in the door. *No one refused to jump*. I witnessed this spirit repeatedly during Operation Just Cause.

I am proud to be one of the chaplains who supported our paratroopers on Operation Just Cause and I am proud of the soldiers I served.



## Ministry in Panama

**Darrell E. Thomsen, Jr.**

The 3rd Battalion, 504 Parachute Infantry Regiment deployed to Panama, 9 December 1989, to attend the Jungle Warfare Training Center and to serve as a contingency force for Task Force Atlantic (3rd Bde 7th ID).

Our first week in country was relatively calm which enabled the Unit Ministry Team (UMT) to provide ministry to include both Protestant and Catholic chapel services, personal counseling and troop visitation in the various training areas. Our training, however, was canceled, 17 and 18 December, due to the deteriorating political climate.

The UMT, consisting of SGT Aaron K. Poffenberger and myself, was notified at 2330, 17 December 89, that our unit was preparing for combat. A spirit of anxiety permeated the battalion as our soldiers confronted the reality of war. I met with the command and staff to acquire the particulars concerning the mission while SGT Poffenberger took care of practical matters such as drawing ammunition, rations, and securing the religious supplies necessary to sustain our ministry during the conflict.

Once the command and staff briefing was complete I shared words of encouragement and prayed with soldiers individually and in squad level groups. I personally met with each commander to assure my support and to pray. This type of ministry during this period of preparation seemed very much appreciated.

Time seemed to drag as we waited with anticipation to move out on the mission. The dilemma for the UMT came with the knowledge that the chaplain would be separated from the chaplain assistant due to transportation difficulties. The tension of this dilemma eased when the order was given to "stand down" and maintain a high level of alert until further notice. The battalion remained in this heightened state of alert for three days. During this waiting period the UMT was quite busy providing ministry to include group fellowships, prayer and Bible studies, spiritual counseling for individuals wanting to affirm their faith in God. Many wished to talk about family relationships and wanted to leave a special message of love and encouragement in case of their death during the conflict. SGT Poffenberger

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Chaplain (CPT) Darrell E. Thomsen, Jr., is the Battalion Chaplain for the 3rd Battalion, 504th Parachute Infantry Regiment. This is his first unit assignment. He is a Southern Baptist minister.

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and I shared the responsibilities and our ministry proved to be quite effective.

Finally, the execution order was given and the battalion was on the way to combat. The separation of the UMT was squelched due to execution changes; the UMT would travel together to the objective with other members of the assault command post.

UMT ministry during the assault met with favorable results. Following the execution order the troops boarded the landing craft and set out on a two and one half hour trip down the canal to the objective. During the journey to the landing zone we coordinated with the battalion medics concerning personnel/medical equipment movement and practical ministry. This enabled us to personally minister to each of the troops. An encouraging word, a brief prayer both for the soldiers safety and family members back home and a listening ear proved to be appropriate ministry for the moment. An attitude of serious anticipation gripped each soldier as we drew near the objective. No longer was this a game played between friendly forces. The possibility of death stared each soldier in the face, bringing fear and uncertainty about the future. Many wondered if they would see another sunrise. Nevertheless, a job had to be done and we were there to accomplish a mission. During the assault SGT Poffenberger guarded the perimeter around the medical station while I ministered to the incoming wounded, and observed enemy movement throughout the evening.

At first light the assault command post (CP) moved to Gamboa and remained there throughout the conflict. The UMT secured transportation and provided ministry to each company with one exception of one. Due to the location of Delta company we were unable to minister there until D+3. The type of ministry provided included personal counseling and prayer, group prayer and prayer for the families of the PDF who lost their lives. Although our battalion suffered 31 casualties, no lives were lost. Those wounded were treated and released or transported to the rear where the Brigade chaplain ministered to them.

Sixteen Protestant and Catholic services were provided employing the use of the UMT and area clergy. Both Spanish and English speaking services were made available to the troops and area civilians. SGT Poffenberger was able to promote and support many of the services at various locations in Panama. We provided two troop morale builders which proved quite successful. We coordinated with a local minister, who had assisted with intelligence and food distribution, to fix a meal for our troops and also with the dining facility in the rear to provide sandwiches and chips; the UMT provided drinks. We also distributed Bibles and religious articles among the soldiers who welcomed each item. Chaplain Stevens resupplied us with the necessary religious supplies and provided supportive advice on how to more effectively minister. His insights proved useful and helpful.

After returning to Ft. Bragg, SGT Poffenberger and I provided a class on understanding Post Traumatic Stress Syndrome for the battalion from squad leader to the battalion commander. This command-sanctioned class was a definite help in curbing the emotional problems generated by combat. I provided personal counseling for soldiers and their family

members and offered my assistance to each of the companies for possible group discussions. This type of ministry helped in the transition process from combat to garrison.



## Division Rear Area Ministry

### James Benjamin McCoy

*"Whenever Moses held up his hand, Israel prevailed [against Amalek]; and when he lowered his hand, Amalek prevailed. But Moses' hands grew weary; so ... Aaron and Hur held up his hands ... so his hands were steady."*

(Exodus 17:11-12)

The ministry of support, symbolized by the actions of Aaron and Hur, was critical in Moses' day, and it was no less critical in December 1989 during Operation "Just Cause". This ministry took three forms: Ministry to soldiers, ministry to families, and ministry to persons with special needs.

Ministry to soldiers began in predeployment with the move of soldiers to the Personnel Holding Area (PHA), the preparatory stage for deployment. Here chaplains and assistants from the Division Chaplains Office and non-deploying units worked side by side with the deploying chaplains and chaplain assistants, to pray with soldiers, give Bibles and religious medallions, conduct brief devotions in tents and hold Protestant and Catholic worship services in the briefing area. This proved to be a critical ministry because the deploying chaplains and chaplain assistants were too busy with their own preparations for extensive person-to-person ministry.

After deployment, soldier ministry was focused on three things: pastoral care for soldiers, families, and chaplain assistants who did not deploy with their units because of last-minute command decisions as to who would fill severely limited aircraft space. This was a very difficult ministry because it involved soldiers and chaplain assistants who had trained intensely with their units or UMTs and now felt unable to support them. Chaplain assistants assumed that they would rejoin their chaplains in the follow on stage of deployment. However, despite three separate attempts to send these assistants forward, senior commanders in the field denied these requests, citing the need to send only those personnel forward "who would shorten the war"!

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Chaplain (MAJ-P) James B. (Ben) McCoy is the Deputy 82nd Airborne Division Chaplain. He has prior service as an artillery officer and has served in Germany and the Marshall Islands. Division assignments include the 24th Infantry Division, the 25th Infantry Division, the 3rd Infantry Division, and the 82nd Airborne Division.

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Despite their feelings of hurt and disappointment over being left behind, the chaplain assistants who remained in the Division Rear performed many critical ministry tasks such as forwarding religious supplies to the combat zone, supporting Christmas season worship services and special activities for underprivileged or handicapped children, assisting family support groups and operating the 24 hour per day Spiritual Assistance Center (SAC). Without the efforts of non-deploying chaplain assistants, many valuable ministries would have been impossible.

Ministry to families began on the morning of 20 December with the first official announcement to families that their husbands and fathers had deployed to Panama. Chaplains made presentations at two large briefings to over 1400 family members and assured these families that chaplains had deployed with the Task Force to provide ministry to these soldiers, and that chaplains and assistants were available 24 hours a day to aid families, through their units or through the SAC located in the Division Memorial Chapel.

The Spiritual Assistance Center (SAC), so named to be distinguished from the Family Assistance Center (FAC) operated by the Division Personnel Section (G1/AG), was designed to provide several types of ministry. These ministries included providing a place of refuge and spiritual refreshment where family members could go for prayer or counseling, or refuge from the ever-present media. It was a place of information where up-to-the-minute reports were available via Cable News Network (CNN), command briefings or official news releases. Individuals or groups could assemble here, enjoy light refreshments, utilize on-location child care and find mutual support and comfort. The model for the SAC was suggested by Chaplain (CPT) Roger Heath, a non-deploying chaplain, who had been involved at the Fort Campbell in ministering to the families of soldiers killed in the Gander air crash in 1985. The SAC was especially geared to ministering to families in the aftermath of a mass casualty event such as the Gander crash. Fortunately, this aspect of the SAC never had to be tested.

Ministry to families also included maintaining holiday worship services and Christmas programs which had been scheduled by the deploying chaplains. Chaplain assistants were key players in this ministry which ensured the continuity of programs and services so vital to families dealing with significant stress. As in Vietnam or other major U.S. conflicts, the UMT concept proved its worth: even when chaplains moved forward with combat troops without their assistants, vital programs of ministry continued because of the work of chaplain assistants in the rear echelons.

In the D-Rear ministry we learned that problems that were anticipated were handled quickly and effectively (media, supplies, family support groups), whereas problems that were not anticipated became difficult (the slow procedure of next of kin verification and rumor control). In all aspects of the D-Rear ministry, UMT members worked together to assure that the best possible ministry was provided for soldiers, family members, and rear commanders who labored behind the scenes at Ft. Bragg.

## An Army Ranger Chaplain's Story

**James J. Puchy**

I had just sat down after a busy Sunday of ministry and fellowship at the Hunter Army Airfield (Savannah, Georgia) Garrison Chapel when the phone rang. The voice at the other end told me to come in to post immediately for a battalion assembly alert.

"You're kidding, aren't you?" I responded. "We're due to go on leave Tuesday."

As I put on my uniform, I felt angry that my battalion would call a practice alert on a Sunday, especially this Sunday, December 17. I had been exceptionally busy, and now I needed some rest. How unfair this exercise was, especially so close to leave. But as I was soon to find out, this was not a practice alert; it was for real.

I kissed my wife, Becky, good-bye and told her I would probably be back a little while later that evening after this "stupid" exercise ended. I had no clue that I would not see or speak to her again for nearly three weeks.

### Locked In

When I arrived on post, information was scarce about what was going on. It was not until midnight that I was informed that this was not a practice. The junior soldiers were not told until even later that we were preparing to embark on Operation Just Cause, the liberation of Panama. We were also told that we were locked into post and that we could not communicate with anyone outside the First Ranger Battalion. To ensure this, our phones *were* cut off.

I was told to go see our battalion surgeon. When I arrived at the medical station, Dr. McGee said, "Chaplain, take off your boot, I want to examine your foot." I had broken my foot on an airborne operation 10 days before. I hated the crutches and had quit using them.

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Chaplain James J. Puchy is a Christian and Missionary Alliance chaplain assigned to the First Ranger Battalion at Hunter Army Airfield, Georgia. This article originally appeared in the May 9, 1990, issue of *Alliance Life*, the magazine of the Christian and Missionary Alliance, under the title of "Operation Panama." Reprinted with permission of *Alliance Life*, Colorado, Springs, Colorado.

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“Chaplain, I don’t think your foot can handle another airborne jump at this time,” the doctor said. We don’t need another possible casualty jumping into this operation.”

I was crushed. This meant that I would have to land with the aircraft instead of making the parachute assault.

I made immediate arrangements for two seats on a C-5 transport plane, which was scheduled to land shortly after the airborne assault. I knew I would need my chaplain assistant, Sergeant Eric Godec, to accompany me. Not only would he support my ministry, he would also protect me, since chaplains are not allowed to carry weapons.

The air was thick with anxiety. Rangers were busy making preparations and plans for the assault on Torrijos International Airport and Tocumen Military Airfield, both located just east of Panama City. I sat in on several operational briefings. As my anxiety level rose, so did my prayer intensity.

I visited every barracks carrying a case of Gideon pocket New Testaments. I gave away nearly 300 of them. As I gave away the scriptures, I joked with the men, saying, “Don’t leave home without one!”

## **“Be Strong”**

On Tuesday, December 19, we moved out to a staging area away from the main post. The day was cold and the rain made it miserable. I went around to each platoon and held a short service. I felt compelled to speak to the men from Joshua: “Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go” (1:9, NIV). Then I said a short prayer, and we repeated the Lord’s Prayer together. I felt the tension ease, at least for the moment.

After this, I was asked to hold a short service for the Air Force pilots. Then, it was time to board the planes. I was put in charge of detachment of men (sometimes my seven years of experience as an Air Defense Artillery officer come in handy). The roar of the airplanes’ engines began, and in a few minutes we were airborne, as were my thoughts and prayers. I began praying for those who would spearhead the assault.

“The jumpers are on the ground” came the report over the speaker system. I had been praying steadily for over an hour, bringing before God the various commanders, key leaders and soldiers I knew by name. Time seemed to slow down, perhaps caused by the rapid pace of my heart or the amount of adrenalin in my blood.

We landed at Howard Air Force Base. We exited the plane in full battle dress, with our faces painted in camouflage and wearing combat helmets covered with strips of cloth. Our first task was to find transportation to Torrijos Airfield. In a few minutes we were airborne again, this time aboard an Army helicopter. When we landed, we leaped off and the men set up a hasty perimeter while I went on to determine our tactical status and find our link-up point.

Securing that information, I returned to the men and we moved out. In 10 minutes I was aboard a “Hum-Vee,” the replacement for the jeep, heading for the battalion’s casualty collection point.

## Horrors of War

As we pulled up, I saw firsthand the horrors of war. There before me were several bodies covered with black plastic. Off to one side I saw soldiers guarding a couple dozen prisoners and a stockpile of Soviet weapons. I could only pray.

Desiring to minister to the sick and wounded, I hitched a ride to the medical evacuation facility located a mile away. There I found more casualties, more soldiers to visit and pray with and more soldiers scarred by the enemy's weapons and the memory of combat.

As night fell, the sounds of fighting could be heard in the distance. Though we were exhausted, the roar of the planes landing and taking off made sleep next to impossible.

The following day, I again visited the soldiers of the First Ranger Battalion. They recounted their part in the nighttime seizure of the airfield and their fears and frustrations concerning the operation.

As a chaplain, Incarnational theology is the essential foundation for my ministry. I must represent Jesus Christ as His ambassador and permit His Spirit, who lives in me, to minister to the needs of these soldiers. This theology follows the motto of the Army chaplaincy: "To bring God to men and to bring men to God."

Lord, this is going to be a Christmas I'll never forget, I thought as I made my pastoral visits. I did this each day driving about in a procured bright orange Toyota van. I drove and my assistant rode "shotgun." At night we became part of the defensive posture set up to protect against a predicted counterattack. Again, I turned to the Almighty Protector. I was sure that He would not "leave us or forsake us." I remembered the scripture He impressed upon my heart from Joshua 1, and it brought peace. The counterattack never came.

## Christmas Day

"Noriega has turned himself in to the Papal Nuncio in Panama City," the radio blared Christmas Eve. I breathed a sigh of relief. This should lead to peace, I thought.

The next day I drove to each of our positions and held eight Christmas worship services. We sang Christmas carols and prayed for peace in Panama and for comfort for the families who had lost loved ones in the fighting. Then I preached about the birth of Jesus, our Savior, and challenged the men to believe in that Christ child. After this, I celebrated communion with them. Each service was an oasis of peace in the tempest of war.

Every day we heard reports about the progress the new Panamanian government was making. The international airport was reopened, and electricity and running water restored to the facilities we occupied. Even mail began to reach us. I received a letter from Becky. In it she said, "I never thought, even in my wildest dreams, that something like this could ever happen." My morale skyrocketed as I read her letter over and over.

Soon, it was New Year's Eve Sunday, and I conducted 10 services for my soldiers. In my invocation I prayed, "Lord, you know we don't want

to be here. We would rather be worshiping with our home congregations. We pray that we will be able to worship next Sunday at home.” Again, we prayed for peace in Panama and for God’s comfort for the bereaved families. I preached from Luke 2:21–35, the story of Simeon’s adoration of the Christ child at his presentation in the temple. Again, I challenged the men to accept and worship Christ as their Messiah as Simeon had done. We concluded each service with Communion and by day’s end I had run out of Communion elements.

## Going Home

“Chaplain, the Executive Officer wants to see you,” a voice said, waking me from my sleep. It was 1:30 A.M., Wednesday, January 3. There was an air of excitement and anticipation about the airfield.

“Chaplain, we’re going home today. The commander wants you to hold a memorial service for the Ranger who was killed,” the battalion XO told me. I left him and headed for a quiet place to prepare the service. An hour later, I briefed him on my plan and then began to pull together the necessary resources. The sun was bright and the sky was clear as I stood on the second-floor balcony of the Tocumen Airfield control tower and looked over the First Ranger Battalion assembled on the runway. I began with an invocation, then the deceased Ranger’s platoon sergeant read Psalm 91. His platoon leader recited the soldier’s service record. Next, the C Company commander eulogized the dead ranger, and then the First Ranger Battalion commander spoke.

Following this, I preached a message from Luke 14 about counting the cost of all that we do. “The cost of freedom has always had a high price tag, the price of spilled blood,” I told them. “And each of us here would have paid that price to bring freedom to this land.”

The service concluded with a moment of silence for the fallen Ranger. Then the Company First Sergeant summoned the last roll call and a bugler played *Taps*. The air became still and icy.

During the next 30 hours, we boarded planes for home. My thoughts and prayers rose to God as we ascended in the aircraft away from Panama. I had inexpressible joy and excitement in my heart as I thanked the Master for His protection and provision.

What a reception awaited us! We were welcomed back by the 24th Infantry Division Commander, Major General Taylor, and the Assistant Division Commander, Brigadier General Scott. Their words were accompanied by a brass band. Next, I spotted my fellow chaplain, Mike Raymo, who welcomed me back with a giant bear hug.

“What a great God we serve!” I said to Mike as we drove back to battalion headquarters. “He sure is!” Mike responded.

## The Balboa Deni Nativity Scene

**John A. Bookshaw**

“We’re now in the execution mode.” These were the words of our Battalion Executive Officer the morning before Operation Just Cause began. He called all the staff officers together and told us that within forty-eight hours the United States would be launching a military strike against the Republic of Panama. Later that afternoon we were told it was a full scale invasion. We were going into combat. Our battalion had trained for this, but now it would be for real.

Our battalion, the 4th battalion, 6th Infantry Regiment (Mechanized), “The Regulars,” deployed to Panama on 14 September 1989. We had been in country three months when the invasion occurred. Our soldiers had been through some very difficult times leading up to the invasion. We were there for the attempted coup in October; we endured bomb and terrorist threats, and were repeatedly insulted by the Panamanian Defense Forces (PDF). Our battalion was ready to do something.

When I first heard of the military action I remember asking the Lord to give me the strength to do what I needed to do as a chaplain. I prepared a devotion to share with those soldiers interested. I had the opportunity to give this message to two of our companies. Our other companies were spread out and I could not reach them.

The fervent prayers of these soldiers were that the Lord would remain with them. We prayed for their safety, the safety of all in the battalion and the safety of all in the invasion.

Around 0030 on the morning of 20 December 1989 we were given the order to mount up and move out. I located with the medics as we deployed. We arrived at the location for the aid station around 0045 and set up the aid station. About thirty minutes later the first group of wounded was brought in. Immediately the aid station turned into a room filled with fear and chaos. It took a few minutes for everyone to realize what was really happening. We heard automatic weapon fire all-round us, but the sight of the wounded made us realize that we were in combat.

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For the first couple of hours, as the wounded came through, all I could do was to help calm some of these soldiers. I remember holding the hands of many of our wounded, assuring them of God's presence and that they would be all right. A few soldiers were screaming in pain asking how badly they were wounded. But, in the midst of their pain they were also asking about their buddies. I held many hands and prayed with them. I wanted to do more, but reflecting back, the assurance of God's presence is what many needed then. Our wounded began to slow down and I started talking with our Medics and Physician's Assistant. These Medics also needed ministry, as much as the wounded. We were all hoping that the worst was over. Civilians were now being brought into the aid station; men, women and children. The most frustrating thing for me was the language barrier; there was so much I wanted to say. But thank God for Christian symbols. Unable to talk with the wounded civilians, I began walking up to them and pointing to the cross on my helmet. Many of them nodded their heads and smiled. Thank God for the cross.

I was never so glad to see the sun rise as on that morning. Our soldiers at the aid station were glad, too. When I could locate a vehicle, I went to the hospital to find our wounded. We had over thirty wounded in the early hours of that morning. Finally I had the opportunity to sit and talk about faith in Christ and pray with these men. I spent most of the day with them. Just finding them was difficult. With all the confusion of that night, even the hospital didn't have accurate records. The power of the Gospel was alive as we talked and prayed.

The next day, 21 December, I finally could get forward to see our companies. I spent most of this day talking to the soldiers of the company that had many wounded. These soldiers wanted to talk about what happened to them that morning. I sat with them for hours just listening to them. I had to go from armored personnel carrier (APC) to APC to see them, but it was a time to listen, talk and pray. It seemed they were glad I was there.

Christmas came out of nowhere. I wasn't prepared for it at all. However, I do remember the words of our Battalion Commander, LTC James W. Reed, when he spoke to the entire battalion Saturday, 16 December. He said that this "would be a Christmas we would all remember." How right he was.

As I prepared my Christmas message the text I chose was Matthew 1:23. "The virgin will be with child and will give birth to a son, and they will call him Emmanuel which means, 'God with us.' " The one phrase "God with us," will always remind me of Operation Just Cause.

Before the invasion we had the opportunity to travel from our base camp, Camp Gator, to visit our companies located on the Panama City side of the Canal. Each time we made the trip, which was almost daily, we had to go by the Balboa Deni PDF police station. One day as we were driving by, we noticed the PDF had put up a nativity scene in front of their headquarters. As we drove by the nativity scene, it always struck me that in Panama, a country with a ruthless leader, there was a nativity scene on public property. Yet, here in our great land nativity scenes are not permitted on public property.

On the morning of the invasion the Balboa Deni was assaulted and destroyed. The first time I saw the Balboa Deni after the attack it lay in ruins. As I looked at the destruction I noticed that the nativity scene was almost totally intact. I stared at that scene, and realized that God's presence in our lives cannot be destroyed. We are God's people; he doesn't care what nationality we are. He cares about us as people.

During the Christmas sermons I referred to that nativity scene as the illustration about God's presence in our lives. Many of our soldiers also saw the nativity scene still standing and they, too, reflected on God's presence in their lives. Many soldiers told me later that the illustration was very meaningful for them.

Operation Just Cause was a success. But, as with any military action, soldiers die. Two of our young men were killed in action. Their deaths will be remembered by all "the Regulars" for the rest of our lives. We held our battalion memorial service at the Post Chapel on Fort Clayton. It was a time to remember them, to shed our tears, and go on. For many, this began the healing process as they grieved the loss of their friends. Many left the chapel that day and said to me just two words, "Thank you."

During the moments of fear, anger, and frustration there were times that the power of the Gospel was changing lives. When I had the opportunities to move forward, these were very rewarding times to be with my soldiers. We would talk, listen, and pray together. I found that many of the young men were of great spiritual strength to me. They too, would share with me the power of God's grace and love. We walked together with God.

I pray that we never have to experience war again. Yet, if we do, the Chaplain and his or her message can be a great strength to many soldiers. In the midst of the killing and destruction, the Chaplain is the bearer of good news, comfort and hope.



## **The Alaska Division at the Joint Readiness Training Center**

**Thomas C. Condry**

The JRTC Rotation of 1st Brigade 6th Infantry Division (L), 1st Battalion, 17th Infantry, and the 4th Squadron, 9th Cavalry in July of 1989 was the second rotation for 6th Infantry Div (L) units. Slice elements of 4th Squadron, 9th Cavalry and 4th Bn, 123rd Avn Regt. participate in each rotation to the JRTC. The two battalions rotate Aviation Headquarters roles every other year.

The July–Aug 89 rotation was the 4–9 CAV Squadron's turn to serve as the Aviation command element. When Alaskan units rotate to JRTC during the summer months, they must arrive at least 2 weeks prior to infantry and DISCOM units to get pilots current in night vision goggles. This is due to the lack of night (dark) hours in Alaska from late May to September for night vision goggle flying. The Aviation units are out of state at least thirty-three days as compared to the units being supported. This creates added stress on families because many soldier families look forward to Alaskan summers for leave, sightseeing and celebrating the release from the long, bitter cold winters of interior Alaska that are present from early October to May.

A JRTC rotation for Alaskan units creates some unique situations and problems. We have to adjust to temperature extremes and the humidity, which takes time. For the 6th ID (L), a JRTC Rotation is like an overseas deployment with changes in time, distance from home station, and adjustments to weather extremes.

As the chaplain assigned to 4–9 Cav, I was looking forward to attending JRTC to test my soldier skills and to work with my chaplain assistant in providing ministry to all assigned units. The day of departure, my assistant had to go on emergency leave. I spent the entire rotation as a single member Unit Ministry Team. This tested my skills and training to the utmost. The unit was able to provide a driver for me at the times I needed one, for convoys, and for some trips to the rear to visit soldiers in the medical holding area.

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## Deployment

The aviation task force deployed from Alaska in five lifts; four aircraft (two C5-A's and two C-141's) from Fort Wainwright and one C5-A from Fort Richardson. The flights were timed to arrive in the Muskogee, OK area at night. The landings took place at Davis Airfield south of Muskogee after a six hour flight.

Our arrival in Oklahoma by C-5A were spectacular. Each of the C-5A's landed short of the runway. The first two had no difficulty even though they had landed short. The last C-5A landed approximately 1200 feet short and, as a result, lost one landing gear, had major structural damage, and had a minor fire. The seriousness of the damage to the C-5A was evident to all of us as we observed repairs being made during the entire time we operated from Davis Field.

In addition to the damage to the transport aircraft, there was damage to several of our AH-1 Cobras. Three of them had to be sent to depot for repair and replacement aircraft had to be obtained. The stress level among several key personnel during this replacement process was quite high. This period of the deployment was a productive time of ministry for me. I spent hours helping to alleviate the stress and working to alleviate fears of our return flight. All of this was added to the stress of train up and preparing for our primary mission, the support of the infantry at Fort Chaffee.

Our helicopters operated from Davis Airfield. Ninety percent of the unit lived and trained at Camp Gruber (a National Guard post), about 40 miles away. The remaining 10% lived at Davis to prepare and maintain the aircraft.

Because I had an assigned vehicle, I could conduct ministry in both locations without much difficulty. I found my time to be well spent by spending at least one-half a day at each location.

The 2½ weeks spent in Oklahoma gave our composite task force a chance to come together as a team. The task force was the Cavalry Squadron from Fort Wainwright and the lift company from Fort Richardson. In our daily operations in Alaska, we normally do not work as a squadron task force. The 2½ week training improved the unit's operational effectiveness, in addition to the pilots' becoming current in night vision goggles.

## Fort Chaffee

Ministry as a cavalry chaplain not only includes the unit and its attachments, it also includes covering parts of the brigade support area (BSA) in coordination with the brigade chaplain. I found that I had several units to cover over large areas. Travel within the BSA was fairly easy; however, prior coordination with individual units for services was often difficult. Several times I would show up and have services announced through the unit's internal control network and would hold a service 30 minutes after arrival.

Hospital visitation of soldiers was difficult at times due to the location of the hospital and the tactical operations. The hospital is a civilian hospital located between 6 to 8 miles from Fort Chaffee. I was able to

handle this by driving myself and the physician assistant to the hospital on a couple of occasions.

## Discoveries

Some of my discoveries from this rotation are:

1. Take an autovon and home station telephone directory. It comes in handy in dealing with emergency leaves and in making coordination with the rear detachments as well as other military installations.

2. Have local & home station Red Cross phone numbers. These are again helpful for emergency messages and other situations.

3. Take plenty of chiggerex or sulfur powder to prevent or slow down the infestation of chiggers and ticks which are prevalent in these training areas.

4. Attend after action reviews (AAR's) to provide ministry to leaders who have been heavily criticized by Observer—Controllers (OCs).

5. Minister to OCs—theirs is a lonely thankless, job around tactical operation centers (TOCs) and trains areas. Ministry to OCs can be very interesting and rewarding. One gets a unique perspective of some of the stresses and strains these soldiers are under. Watching them present their evaluations and observing your soldiers who receive the evaluations is an interesting set of dynamics. Ministry can be effective to both sides if the chaplain is sensitive to issues.

6. The OC chaplain is a good evaluation tool for chaplains whose units are going through the intense training of JRTC. This was the first time in my chaplaincy ministry that I have had a critical “go/no go” evaluation of my style and conduct of ministry. It was interesting. I learned a few things, or was reminded of things that I should have done, such as religious survey briefs of the opposing forces (OPFOR) and planning for POW services.

7. Authorization by local funds council to take \$150.00 in travelers checks was obtained. The funds were provided to purchase ecclesiastical supplies. I used part of it to help soldiers who needed health and comfort items since they did not have access to Rucks, or “A” Bags due to severe damage to their C-5A when it crash landed. This aircraft accident brought home again the need for prayer and advance planning for memorial services. Fortunately not a single soldier was even slightly injured, but the potential was there for a mass casualty situation.

8. Coordination with Brigade chaplain is necessary to arrange visits to the “dead soldier” holding area. This is a very vital, yet often overlooked part of the ministry in many of our training exercises. These soldiers have been assessed as being dead for 24 hours and basically have nothing to do for that period of time. It is a place to do productive ministry.

9. One thing which our wife's club accomplished that made a bit hit with our soldiers was to provide a large box of homemade cookies. They mailed it so it would arrive about mid-way through the exercise. I served the cookies as the soldiers went through the mess line one afternoon. I had a chance to see almost every soldier and check with him as to how things were

going. I would coordinate a similar project with any other unit to which I'm assigned.

10. I found the steel thermos, available from the Self Service Supply Center, to be effective for storing communion wine. It will take the rough handling of transportation and movement unlike a glass bottle or jug, and it stores easily in the hymnbook chest.

## **Conclusion**

Ministry at the Joint Readiness Training Center is a unique and enlightening experience. The training received, the close and very direct involvement with soldiers and commanders, the stimulation of the near combat environment tests the chaplain's ministry and training in a very concrete manner. A very real ministry takes place for all concerned.

## The Ahuas Tara Experience

### Wylie W. Johnson

I'm a unit Chaplain and I stay very busy caring for the spiritual and moral needs of one Engineer Battalion. My ministry here at Fort Bragg also includes post wide Protestant activities, and co-pastoring at one of the seventeen active chapels. It's a busy and fulfilling life for a pastor, but there are so many more possibilities once the garrison environment has been left behind. This is the story of the major OCONUS deployment AHUAS TARA 1989 and my part in it.

In January of 1989 my airborne, combat Engineer unit deployed for a 90 day construction mission in Honduras, Central America. We had the luxury of knowing the deployment was coming for over one year.

Various units in our Brigade had been participating in the Joint Chief's AHUAS TARA (Spanish for TALL PINES) exercises for five years. So there was a lot of collective wisdom available concerning the METT (mission, enemy, terrain and weather, and troops available).

The 37th was a part of TASK FORCE ARRIBA which comprised the 937th Engineer Group and 34th Engineer Battalion from Ft Riley, a logistics task force from Forts Bragg and Riley plus a variety of attachments (commo, riggers, etc). It became the largest engineer deployment since the Vietnam War. Included in Task Force Arriba were four Unit Ministry Teams (UMTs) which would be divided equally between two base camps.

### Getting There

Ordinarily, the 37th Engineer Battalion (Combat) (Airborne) would deploy entirely by aircraft. We are a part of the XVIII Airborne Corps Rapid Deployment Force and would either parachute troops and equipment into a location or airland the same on an available landing field. However, for the AHUAS TARA 89 exercise we sent the majority of our equipment, supplies and baggage on a ship which departed Wilmington, NC, passed through the Panama Canal and landed at San Lorenzo, Honduras about ten days later.

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Personnel were deployed in the usual (for us!) manner—we parachuted into El Espino Drop Zone over a period of five days. It was at this point that a real world event happened to the 37th's Unit Ministry Team (UMT). My Chaplain's Assistant (71M) Edwin Fleshman was injured in a bad parachute landing. He separated his shoulder and was in a lot of pain. I had a hard landing like the other 110 jumpers on that mission, but my assistant was incapacitated at a critical point in the exercise, and would remain on a very limiting profile for the next six weeks.

As it turned out, Ed's ability to pursue the goals of the UMT improved precisely because he could not labor. I employed him in a ministry of negotiation and barter. During the first few days of our residency in Honduras, Ed was single-handedly (literally!) responsible for coordinating for the issue and delivery of the equipment and materials we needed to set up our Chapel Complex (a GP Large tent for the chapel and a GP Medium tent for the Chapel Annex). He was also able to scavenge many items that we used to make our Chapel complex more functional.

Within one day of our arrival, we had a functional Chapel. We were able to use contract Honduran laborers to erect our tents and move gear into place. But it took another ten days before the construction people hooked up our electricity and field telephone. During that time we continued to improve the function and appearance of the facility.

## **Religious Program**

A balanced, deployment ministry doesn't just happen. It takes months of good staff work, vision and a lot of effort to acquire necessary supplies and equipment. Our conception for this exercise had four priorities (in descending order): religious needs, family needs, morale needs, and humanitarian aid.

To meet the religious needs of the base camp we planned on a Sunday worship service for Protestant and Catholic personnel. Mass was performed weekly by a contract priest who alternated between the two base camps. Jewish soldiers were invited to hold a Friday (sundown) Kadish service which we supplied from a stock of Kosher wine and food our post Rabbi had provided. During the deployment, a group of Mormon and LDS troops approached us and we gave them time on Monday evening, to hold a regular meeting. On Wednesdays we held a Praise and Power Hour for Protestants. And we were able occasionally to offer a Mass on the same night if, CH (LTC) Joe Anderson, the JTFB (Joint Task Force Bravo) priest was available.

In addition, I had made arrangements with Columbia Bible College to become an extension school instructor. It took about four months to get the necessary approval in order to teach a college level, 2 credit course—Introduction To New Testament. A small number of students earned college credits at our deployment, extension campus!

The Task Force Arriba Chaplain, (MAJ) Al Newton and I were assigned to base camp Eagle and shared the pulpit there. We alternated between servicing remote sites and the base camp on Sundays. Through much prior coordination we had agreed to preach through the Gospel of John

on Sundays and speak to the topic “Soldiers of the Bible” on Wednesday evenings. This plan worked very well as it kept continuity of theme in the services whether Al Newton (Lutheran) or I (Baptist) were leading the worship. Preaching through the Gospel was especially appropriate since it climaxes with Easter and so did the AHUAS TARA 89 exercise.

We held special services: National Prayer Breakfast, Tenebrae (Good Friday), and Easter Sunrise Service. For the Sunrise service we invited the children from Casa de la Esperanza orphanage to come and sing for us. Following the service, we invited soldiers to “take a kid to breakfast.” There were a lot of delighted soldiers escorting happy children around the camp that morning!

Of course we did a lot of personal counseling at all hours of the day, every day of the week. We delivered Red Cross messages, arranged help for families in the rear, passed out New Testaments and religious literature, visited troops at the MASH and on the job site, and generally managed to stay very busy.

Most importantly we had a plan. We spent a lot of time researching the situation, did countless hours of coordinating with the Command and the staff sections and we arrived as prepared as possible. As a result, we were able to hit the ground running.

## **Soldier Families**

Family problems can plague a unit on long deployments. Recognizing this fact, we put together a proactive plan to prepare family members for the long haul.

As a result of a lot of hard work the 37th Engineer Battalion has an excellent Family Support Group (FSG). The volunteer leadership of the FSG and I requested Commanders to hold company level FSG meetings in the months preceding the deployment (Sept. and Dec). The majority of the family members were relative new-comers to the Army. They had never experienced a sustained family separation, they didn’t even know a lot of the right questions to ask. We felt that we had to meet their need head on. So we spent a lot of time briefing wives on the unclassified aspects of the AT89 mission and practical ways for families to survive the long separation.

In November 1988 the FSG put on a Pre-Deployment Fair, which was not only blessed by the Command but made mandatory for all married soldiers. We stressed the importance to wives that they attend. The fair was organized in two identical, three hour sessions: one session in the morning and the other in the evening. In this way, we hoped to make it possible for working spouses to attend one or the other; free babysitting was provided.

During the Fair, our Battalion Commander gave a thorough brief (unclassified) with pictures and maps. We then gave time to representatives from Army Community Service, The Red Cross, Womack Army Hospital, and AAFES. Family Support Group Leaders spoke about their struggles, needs, and solutions to problems when their husbands were deployed.

I introduced the Chaplains in the Brigade who would be remaining in CONUS and who would be caring for the families of the 37th while I was deployed with the unit. Then we passed out and discussed a specially

prepared, 14 page COPING WITH SEPARATION NOTEBOOK. This booklet contained vital information on everything from discussing with your spouse where to get the car repaired, to dealing with obscene phone calls, to how to cope with him when he finally gets home again.

Of course, we had an hourly break during which the FSG served up fruit, donuts, coffee and juice. Babysitting was provided free of charge. The FSG had been working for a year to raise the necessary funds to hold events like this one. While the facilities and speakers cost us nothing, the refreshments and babysitters did.

Finally, we arranged for the S1 section to be ready to prepare Powers of Attorney and fill out work sheets and schedule appointments with Corps Legal for Wills. The line at this table was long even though we had been urging families to get these documents for months, most had not—until now.

The PreDeployment Fair was judged a success by both Command and families. We got information out, were able to identify potential volunteers and strengthen the FSG organization.

On other fronts, we negotiated with the Command to return soldiers whose wives were pregnant to CONUS two weeks before the expected arrival. It is our contention that a soldier whose family has a sense that the Army (translated—*this Command*) cares about them is more likely to have job satisfaction *and to reenlist*.

We also arranged for messages to be passed through the FSG phone trees when a Company had safely arrived in Honduras. And the FSG was notified in time to meet each returning Company of soldiers with coffee, sandwiches and a big welcome.

Finally, we constructed a problem solving flow chart which detailed kinds of problems and who (Rear Detachment, FSG or Chaplains) should solve them. The Rear Detachment leadership met with the FSG leadership prior to the deployment to meet each other, discuss issues and to get guidance from the Battalion Commander.

There were problems while the unit was gone. But things ran very smoothly thanks to all of this prior coordination, and to an outstanding effort by the ladies of the FSG.

We don't know how many problems this preparation avoided. It's impossible to measure. However, there was something else that came out of it—a basic confidence among the families that the Command cared about soldier families. Personally, I am very sure that lot of difficulties were averted or lessened because we were proactive.

During the twelve week deployment we had scheduled a series of four FSG meetings on Saturday afternoons. Each meeting had a theme, good food, babysitting, and a recent video tape from Honduras. I took a video camera with me and photographed soldiers at work, and sending personal messages to their wives and children. The ladies in turn made their own videos, each wife standing before the camera and talking to her loved one. The FSG videos were extremely popular at Eagle Base Camp.

## **Good Morale**

I strongly resist the idea that a Chaplain is a morale officer. Yes, we have a lot of effect upon the morale of a unit but we ought not to be regarded as a recreation officer. The spiritual and moral care of a unit is our calling.

On the AHUAS TARA 89 deployment, I perceived a real need for alternative forms of recreation. Soldier's after hours outlets in the camp would be few—company beer tents, some organized athletics and a weekly trip to the beach. Since JTFB had declared THREATCON BRAVO, troops would be confined to camp following the workday.

So we conceived the idea of a Chapel Annex where a soldier could come and play board games, read, watch video tapes on TV, play Fooze-Ball and Darts, and just relax. We allowed no alcohol in the tent.

Accordingly, we brought a large supply of paper back books from the post library, and intermingled religious books that were donated from local churches. A soldier could always get something to read from our book table. The American Red Cross supplied us with new board games. These could be played in the Chapel Annex or signed out and taken to the soldier's tent.

We were also able to take small numbers of soldiers to the local orphanage to relax and play soccer and soft ball with the children. Many soldiers repeatedly expressed their delight in visits of this sort.

## **Humanitarian Aid**

During the planning phase of the deployment ministry we were confronted by the extreme poverty of the land of Honduras. Chaplains on prior deployments had brought quantities of used clothing with them to meet some of the people's needs. So we established our Chapel as the collection site and eventually packaged about two thousand pounds of donated clothing, shoes and toys for shipment to Honduras.

Giving away this largess was not as simple as it might seem. Initially, we had a force of forty nationals in the camp helping with the manual labor chores. We quickly noted their ragged clothing, shoes held together with twine, and generally dirty affect. So we, being good Christians, invited them to get a pair of shoes and servicable clothing.

The Honduran laborers wanted it all! Fortunately for us, some "old hands" in the camp quickly warned us not to give them more than they could wear. It seems that it is very easy to trade clothing, shoes and toys for rum and women. The principle learned here was give only what a person could use immediately.

We also found it best, when we could, to distribute clothing directly to the people. Even individuals in helping organizations had been known to personally profit from such donations by selling rather than giving what had been given to them.

Along with the clothing, we were able to bring two used refrigerators and a washing machine. One refrigerator went to a Baptist church and the other to an old folks home. The washing machine was needed at an orphanage.

Each day, every soldier received an MRE for his noon meal. Many would not eat it or only consume a portion; so we asked the troops to donate their unused meals to the Chaplains. We had negotiated Command approval to collect and distribute these meals at various Humanitarian aid sites.

For example, we traveled to the west coast town of Langué where our men had constructed a school building and drilled a well in the center of town as part of the Command's nation building effort. In Langué, we arranged with the local Red Cross to distribute clothing and food to the neediest one hundred families and individuals.

Working with the nationals, we were able to distribute about five hundred pounds of clothing and three hundred meals in about ninety minutes. The distribution was accomplished fairly, everyone got something to meet his need, the local Red Cross came out looking like heroes and we were happy that the food and clothing got to the people that morning.

While the humanitarian aid effort was a small sideline for our total program, it was very satisfying. Aside from being able to help a few hundred needy people, the hours spent traveling to and conversing with the nationals who operated the various religious and helping organizations gave us an insiders view of Honduras. For these opportunities I am very grateful.

## **Lessons Learned**

I am convinced that there is no place in the Army where a Chaplain has the opportunity to be at the center of such a large and diverse group of people and to be so effective, as on deployment. There was a lot of learning to be done by all of us, some of it in the planning stage some in the doing and the rest in the after action review.

We spent countless hours planning for the deployment. The After Action Reports (AARs) from previous AT exercises proved to be helpful but very sketchy. Therefore, I went to Chaplains who had been on AHUAS TARA missions and spent hours picking their brains for advice and know-how. The picture they brought into focus for us enabled us to proceed with great confidence.

The most important lesson learned is that **THERE ARE NO SUBSTITUTES FOR THOROUGH RESEARCH RESULTING IN A COMPLETE PLAN OF ACTION.**

As it turned out, we rarely had to deviate from our plan aside from minor changes in schedule, and adjustments to accommodate the project at hand. There were however a few important lessons that became apparent as time passed.

The Chapel location is critical. We were in a highly visible spot, not near to noise producing activities (motor pool, mess tent with refrigerated vans, clubs, etc.). This was very good. In hind sight, I think I would like to place the Chapel complex in the very center of the troop housing area—to make it the hub of the camp.

Communication assets are also critical for the Chaplain. I needed a direct line to the rear (Ft Bragg) but did not have one. In the course of counseling, I often arranged for a soldier to make a special call to clear up

misunderstandings or gain information needed to solve a problem. Confidentiality was a problem, but we worked around it. But I wished that I had a direct telephone to CONUS.

We brought everything we anticipated needing. Even though there was to be a supply network we felt that our requests would receive low priority, especially since AT 89 was to be only 90 days in length. As it turned out, the only items that we had to local purchase were extension cords.

For personal survival, I found several things to be helpful. First, a trunk or foot locker makes it a lot easier finding personal items than digging around in a duffel bag. Secondly, a small plastic washtub in which you can hand wash under wear, and non-military items that are easily lost in the field laundry. Along with this bring some strong cord and spring type clothes pins to hang your wash. Large zip lock bags are great for keeping the dirt off of paper work and other things. A mirror for grooming, and a pillow for sleeping round out the list.

I have included with this article an inventory of every piece of equipment and supply item that we took on deployment. The checklist has since become our standard of readiness for deployment. (See appendix 1)

## Finally ...

Deployment is the place for a Chaplain! I am convinced of this. There is no place where you can get closer to your troops, and have a greater effect in their lives. On deployment, many troops finally have time in their young lives to come to grips with the eternal questions of life. The Chaplain who is there sharing the experience is able to lead the soldier to God. No matter what else there is, that is the Chaplain's bottom line.

## Appendix 1: Inventory checklist

### Chapel Equipment

Item	Hand Receipt Equipment	45 Day Need
Field Desk	1	1
Field Table	4	4
Folding Chair	4	4
Medic's Chest		1
Hymn Chest	1	1
GP Small Tent	1	1
Field Stove	1	1
Manual Typewriter (Remington)	1	1
5 Gal Water Can		2
2 Gal Thermos Jug		2
Mallet	1	1
Desk Lamp	1	1

## Appendix 1: Inventory checklist—Continued

	Hand Receipt Equipment	45 Day Need
Coffee Pot (30 Cup)		1
First Aid Kit		1
5 Gal Gas Can		1
Cot	1	2
Bowl w/Cover (Plastic)		1
Tumbler w/Cover (Plastic)		2
Bowl (Metal)		1
Easel w/Pad	1	1
Hammer		1
Pliers		1
Screwdriver (Slot/Phillips)		2
Locks		6
Hinges		3 pr
Hasps		3
Fan (Lg Box Type)		1
Sand Bags		40
Chemlights (Box 12 Hr)		4
Broom		1
Wisk Broom		1
Extension Electrical Cord		4

### Ecclesiastical Supplies

Item	On Hand	45 Day Need
Communion Hosts, Sm (1000X)	1	3
Communion Cups, (1000X)	2	3
Grape Juice (Case)	1	4
Wine	1	6
Candles (24 ea)	1	4
Candlestick Holder (Sm)	2	4
Rosaries	100	2000
Crosses	80	3000
Pocket Bible (Nt English)	2 cases	5 cases
Pocket Bible (Nt Spanish)	2 cases	3 cases
Field Altar	1	1
Altar Cross (Brass)	1	1
Prayer Book (Jewish)	6	50
Koran	0	25
Bibles	30	200
Book of Mormon	1	50
Chaplain's Kit		1
Memorial Bulletins	100	1000
Tracts (Gospel)	300	5000

## Appendix 1: Inventory checklist—Continued

	On Hand	45 Day Need
Emergency Religious Ministration Card	200	1000
Protestant Book of Worship (1941)	27	27
Protestant Book of Worship (Field Paperbound)	25	200
Flag (Protestant Chaplain)	1	1
Flag (Jewish Chaplain)	1	1
Tray (Communion Cup)	0	2
Guidon Pole	1	1
St Michael Medals	100	2000
Worship Hymnal (Paperbound)	30	100

### Deployment: Office Supplies

Item	On Hand	45 Day Need
Typing Paper (Ream)	1	1
Carbon Paper	100 sheets	100 sheets
Stapler	1	1
Staples (Box)	1	1
Paper Clips	1	1
File Folders (Manila)	20	20
Steno Pads	5	5
Pens (Box)	1	1
Markers (Assorted Colors)	2	2
Pencils (Box)	1/2	1
Envelopes (Plain 3½x8)	100	100
Envelopes (US Army 3½x8)	100	100
Thumb Tacks	1 Box	1 Box
Scissors	1	1
Post-It Pads	1	5
Message Pad/Buck Slip	3	5
Notebook (3 Ring)	1	1
Hole Punch	0	1
Address Labels	100	100
100 MPH Tape	1 roll	1 roll
Scotch Tape	3 rolls	2 rolls
Masking Tape	1 roll	2 rolls
Engineer Tape	½ roll	1 roll

### Deployment: Chapel Supplies (Food Etc)

Item	On Hand	45 Day Need
Coffee (3 Lb Can)	0	5
Powdered Cream	1	2
Sugar	0	10 lbs
Flatware (Plastic)	2 boxes	1 case

## Appendix 1: Inventory checklist—Continued

	On Hand	45 Day Need
Napkins	0	1000
Cups (Styrofoam)	0	2 cases
Koolaid (2 Gal Mix Can)	1	30
Matches (Safety, Books)	5	20

### Deployment Morale Equipment

Item	Hand Receipt Equipment	45 Day Need
Board Games (Assorted)		30
Foose Ball Table		0
Paperback Books (Boxed)		25

## Appendix 2: The Chaplain's Kit

### Wylie W. Johnson

After dark on another hot Honduran Sunday, PFC Ed Fleshman and I moved to the center of the biouvac area where a HMMWVEE sat. We had done many field services together and each of us quickly prepared for communion. Ed and I had been on deployment for eleven weeks and tonight's worship was to be a fitting climax.

Ed opened my Chaplain's Kit and looked at its customized interior. Selecting an olive green altar cloth made from parachute silk he spread it over the vehicle's tailgate. Quickly, he assembled the cross and placed it, a paten and chalice in the center of our field expedient altar.

Then he pulled out a single power speaker and placed four C-batteries in its back. He connected a personal cassette player to the speaker. Placing the hymn tape in the player he asked me what service we would be using tonight?

"Let's use set 'A' tonight, Ed"

He laid the set of twenty-five, plasticized cards on the altar, along with New Testaments and crosses. Placing host on the paten and pouring grape juice into the chalice he was nearly done. His last preparation was to tie two chemical light sticks into a cross with a bit of string, snap the internal vials creating a glowing cross, and then hang it above the tailgate where it would be visible to the whole encampment.

Meanwhile, I had taken the map case, removed my compact Bible and reread the passage of Scripture that would be central to tonight's service. After spending some moments in meditation and prayer, I walked about the encampment announcing the imminent start of chapel.

Ed passed out the service cards and the sixteen of us begin singing "O Worship The King" to the taped background of organ and male voices. I am particularly grateful for the male voices because I cannot carry a tune, but I can follow! The singing wafted out into the night bringing others to

join the worship. Later, Ed would place his solo background tape into the player and sing unto the Lord.

It was one of those special times. Soldiers read service cards illuminated by flashlight, their faces framed by halos of light revealing expressions of hope. And so we sang, prayed, read and affirmed, and were taught by the Scripture together. We who were so far from home shared the Lord's table and were grateful for His love toward us.

When it was over, Ed took out a small box of disposable towelettes and cleaned the chalice. He then repacked the Chaplain's Kit and we went to our places to sleep.

## II

The Chaplain Kit, Combat, Protestant has been much maligned in my hearing. I happen to think that it is a great tool. But the way my kit is now isn't the way it was issued to me. I had to modify it to fit my particular needs and theological perspective.

When I took stock of all that was in the kit, I knew that much that was there would not be useful to me. I'm a Baptist, and I don't use many of the liturgical items. So I decided to construct a chaplain's kit that was at the same time unique and serviceable.

Here is a list of the items that I include:

Cross \*

Patens, 2 ea \*

Chalice & insert \*

OG Altar Cloths, parachute silk — 2 ea

5½ oz cans grape juice — 4 ea

tube of communion wafers \*

Plasticized Service Cards — "In The Field With The

Master/On The Sea With The Lord" — 5 sets of 25

Personal Tape Player

Minimus power speaker — 1 ea

C cell batteries (BA-3042/U) — 4 ea

connecting cord for tape player & speaker

Cassette Tapes (Hymn backgrounds with voices)

—In The Field With The Master/On the Sea With The Lord

—Sunday Sing Along, vol. #1

—Sunday Sing Along, vol. #2

Minimus speaker case

Crosses — 50 ea

Gideon New Testaments — 10 ea

Box of Disposable Towelettes — 20 ea

Sunday Sing-Along Songbook — 1 ea

Preferred Songs, songsheet — 100 ea

Chemlights — 6 ea

string

550 cord — 2 lengths

5'' string cross, black

Map Case  
Compact NASB Bible with snap flap  
\*original equipment

My whole kit weighs in around 20 pounds. That seems to be an excessive weight until you consider that a fully loaded aid bag that the medics carry weighs at least 40 pounds. Also considering that I don't carry munitions or a weapon, I certainly can carry 20 pounds of equipment necessary to conduct services in addition to my normal load.

The Chaplains Kit fits well in the bottom of a large rucksack and I have successfully made several parachute jumps with this equipment with no damage.

### III

[In this section I will briefly describe certain elements in my kit, where I obtained them, and why they are included.]

**ALTAR CLOTHS**—The issue cloths are white. Besides being too small and hard to keep clean in a field environment they are tactically unsound. White cloth makes a wonderful target!

I visited the Quarter Master and obtained a length of green parachute silk. It is bonded on two edges and my wife cut the cloth to length and hemmed it.

The parachute cloth has additional advantages besides being a tactical color. It is light weight. It is also stain resistant—I spilled grape juice on it and rinsed it out two days later.

**POWER SPEAKER**—Radio Shack sells a small pair of power speakers (Minimus) which will amplify the output of a personal cassette player. One speaker will supply a sufficient volume of sound to fill a 150 seat chapel!

The speakers come in a vinyl carrying case. I arrange mine so that it holds one speaker, 3 cassette tapes, a personal cassette player and the connecting cord. This case fits very neatly in the center of my kit.

**CHEMLIGHTS**—I use these to mark the place where my night time field services are held. My soldiers can find the location of the service even on the darkest night.

**DISPOSABLE TOWELETTES**—solve the problem of how to clean the chalice after use.

**SERVICE CARDS AND TAPE**—The Lutheran Church USA publishes many sets of service aids for Chaplains. One such set is the "In The Field With The Master/On The Sea With The Lord." This includes 5 sets of 25 plasticized cards that have an order of service on one side and five or six hymns on the back. The accompanying tape has the hymns in order of appearance on the cards.

I have two other tapes with a song book for variety of music available for my services. Sunday Sing-Along [Brentwood Music, PO Box 1028, Brentwood, TN 37027] tapes and music book may be purchased from your local Christian book store.

One hundred song sheets titled, “Preferred Songs” [*free* from Preferred Risk Insurance Co., 1111 Ashworth Rd, West Des Moines, Iowa 50265] provide 29 Gospel chorus and hymns.

In the unwelcome eventuality of having to perform a memorial service in the field, I also include recordings of 1) The Star Spangled Banner, 2) Chapel Call, 3) Taps at the tail end of each tape.



## **The Unit Ministry Team in Air Assault Operations**

**Murray J. Thompson**

Imagine yourself on one of the lead birds of your battalion inbound to an LZ (landing zone) on a recon-in-force mission. The wind is whipping your face as the UH-60 helicopter bobs and weaves at 100 knots at tree top level. You are pumped with adrenalin and your mouth gets dry as you approach your destination. You can see vestiges of the smoke from the last rounds of the artillery prep and the attack helicopters providing fire support in the area. Your bird flares as it prepares to land and the door gunner opens up with suppressive fire to clear the woodline at the edge of the LZ. Your heart is racing as the wheels touch the grass and you and your assistant jump out. You immediately fall into any available cover, ready to react to any contact. The helicopters are off and gone before you know it. You run with your assistant to the woodline to assemble. The drill you practiced countless times in training has gone off without a hitch. This time it was a cold LZ. You and all of the other soldiers who left the helicopter moments ago report your safe arrival to the CO (commanding officer). Now that the helicopters have left, it suddenly hits you that all is quiet. You and your assistant find it hard to comprehend after the violence and noise of the insertion. As a Unit Ministry Team, you are on the ground in enemy territory operating under the military doctrine of "Forward Thrust" . . . you don't know where the enemy is, but you are sure you'll encounter him. Only two minutes have passed since the UH-60 pilot told you he was on short final to the LZ. Time for you and your assistant to move on with your unit and complete the mission.

Or imagine yourself on a Blackhawk helicopter as you and your assistant are being inserted, along with a company of infantry soldiers, at night on an ambush mission. This time your heart is really pumping as you know the helicopter is racing along at 100 knots just above the trees but you can't see anything! You look out into the unknown for any recognizable feature and make one last minute check of your LBE (Load Bearing Equipment), Kevlar helmets, and chaplain's kit, while your assistant makes

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sure that his M-16 is on safe. An accidental discharge of a weapon can not be afforded on this insertion tonight. A stray shot could compromise the whole mission, and scrub the deception plan that will draw the enemy's attention away from you. You feel the helicopter slow as it approaches the LZ and just by drill you know it's on the ground and everyone jumps off. You hustle to the woods and link up with the rest of the company you are accompanying this night. Platoon leaders quickly account for all their troops and you move hurriedly away from the LZ. Five minutes later the company stops and establishes a listening halt and checks out the immediate area with their night vision goggles. No enemy activity so the unit continues with the mission . . .

The 101st Airborne Division (Air Assault) is the Army's only air assault division. It is also one of the best places for the UMT (Unit Ministry Team) to learn its trade. With nine air assault infantry battalions, there are plenty of opportunities for chaplains and chaplain assistants to get an assignment with air assault troops. As part of the XVIII Airborne Corps, there is plenty to learn about strategic deployment and emergency deployment readiness exercises. But most of all, the chaplain or the chaplain assistant who comes to the "Screaming Eagles" will learn how to integrate pastoral and administrative skills in tactical operations on a routine basis. UMT's accustomed to the "seat of your pants" approach from support type units will quickly find that the basics taught in the Army Chaplaincy school about thorough and detailed religious coverage planning with polished execution are the norm in air assault operations where things move fast.

Because of the development of hi-tech assault helicopters as a means to bring combat troops and firepower quickly to the battlefield, the UMT must thoroughly plan how they are going to provide coverage in an air assault scenario if they are to accomplish their pastoral mission. The planning and coordination required to properly accompany an air assault movement is like reviewing a second OPOD once the ground tactical plan is complete. It is imperative that a reverse planning sequence be followed as the UMT prepares for combat ministry:

1. Ground Tactical Plan (mission)
2. Landing Plan (actions on the LZ and assembly area)
3. Air Movement Plan (study the planned air route)
4. Loading Plan (actions on the PZ (pickup zone))
5. Staging Plan (movement to and organization of the PZ)

The rationale for a reverse planning sequence is simply that the air movement plan must support the ground scheme of maneuver. The UMT must visualize every step of the air assault operation from the beginning of the movement to the insertion LZ all the way until the extraction PZ is complete and the unit has returned to a friendly held area.

## **Planning: METT-T**

Close coordination between the ground commander, the battalion S3 Air, the air mission commander (the pilot in command of the element actually flying the mission), and the S1 in particular, is required during all phases of the planning. The S1 needs to be informed of the UMT's location at all

times in the event religious coverage is needed on another area of the combat field. An operating knowledge of radio equipment is a must. Once on the ground, more than likely the UMT will operate out of a forward area casualty collection point several miles ahead of the combat trains.

There are many things that must be planned for in an air assault operation, not to mention the numerous contingencies if something goes wrong. As in any tactical mission, the UMT's estimate starts with analyzing the mission and evaluating the factors of METT-T. I won't repeat what we as UMT's already should know in relation to ground combat operations, but they are main factors as they pertain to the UMT in air assault operations.

To begin with, the UMT must get information from the S1 in regard to which aircraft they are to be on and their designated "chalk" (the group of soldiers who are flying together on a given helicopter). This is very critical if multiple lifts are required so there is no confusion on who boards when and on what aircraft. If the operation is to proceed through darkness, the UMT should carry IR (infra-red) tape or regular chemlights. IR glint tape or chemlights are the best means to mark a PZ or LZ. A strobe light secured to one's LBE should always be available for backup in the event the pilots have difficulty finding your location at a PZ. The chemlights should be placed up on sticks if there is high grass.

The UMT should be aware if an out-of-the-ordinary mission is being planned, such as a helocast (where soldiers jump out of a helicopter from a height of five to ten feet into a body of water), a rappel on 100 feet of nylon rope, a fast-rope rappel, or a STABO extraction (when 100 feet of rope attached to a harness is dropped from a helicopter in order to lift troops from an area where the helicopter is unable to land). This means that the UMT must be qualified and prepared for the possibility of being "on rope" in the event that the helicopters can not land on your unit's area of operation due to unfavorable terrain or vegetation. This also means that the UMT should travel light. All TA-50 equipment needed should be carried in a rucksack. Any excess, including your hymnchest with its 30 day supply should be sent to the combat trains. Even the chaplain's kit should be modified, or exchanged for a smaller water resistant bag in order that crosses, Bibles, and altar ware will take up the least amount of space.

Even though this idea has somewhat gone out of vogue since Vietnam, if your unit does a lot of air assault operations, a good UMT SOP is to put an extra set of dogtags in your bootlaces to help in casualty identification in the event of a crash. It's something we do not like to think of, but even UMT's are vulnerable.

## **Safety**

Safety is very important when infantry oriented UMT's are being airlifted with helicopters. The chaplain and his assistant should always have their Kevlars on with chinstraps fastened and wear their dogtags. Shirtsleeves should be rolled down. The chaplain assistant should have his weapon face down with the selector switch on safe. The assistant should not chamber rounds until the helicopter is on short final. Any loose clothing and/or equipment must be secured to keep them clear of the rotor blades. The UMT

should stay clear of the tail rotor, and stay crouched down until away from the helicopter. Different units may have slightly different SOP's, but UMT's should never forget that they could be seriously injured or killed if they are careless when traveling in helicopters. A good SOP can take care of many contingencies that the UMT should consider. The important thing is to plan for the unexpected and not allow "Murphy" to ride with you on your unit's air assault operation.

## References

In addition to having a thorough knowledge of the FM 16-5, TRADOC PAM 525-26, and FM 100-5, the following is a partial list of useful Army publications that pertain to air assault operations:

1. FM 90-4 Air Assault Operations
2. FM 70-71 Light Infantry Company
3. FM 55-450-2 Army Helicopter Internal Load Operations
4. FM 70-10 Infantry Company (Infantry, Airborne, Air Assault Ranger)
5. The Fort Campbell Air Assault Handbook

## Conclusion

One can readily see that an air assault operation is a complex exercise. Its very nature forces the UMT to think and plan for religious needs that will not only address the infantry unit to which they are assigned, but also any or all of the "slice elements" which may be temporarily attached to your battalion as part of the assault task force, to include: aviation, artillery, air defense, and other combat and combat support assets. The UMT must realize that in air assault operations combined arms is a way of life! The UMT which understands the need for detailed planning and for agility to make last minute changes in a fast moving situation will be much better prepared for survival in an AirLand battle scenario where the doctrine of forward thrust is tested to the limit in regard to the role of the chaplain and his assistant!

... the sound of the approaching helicopters make you feel better since the mission is almost over. But, your heart starts racing again as you and your assistant anticipate enemy indirect fire on your extraction PZ. The security is in place (no slacking now) and you know that in a few moments you'll be up and away, but you just won't feel right until everyone is off the ground. The birds are down and the unit you're with executes the loading plan as well as the initial insertion. The UMT assists with the loading of the wounded first, every man helping his buddies, and in less than a minute everyone is aboard. The attack helicopters are in the distance hitting your objective again, catching the enemy's reaction force in the open. The door gunners are alert, but no enemy has fired. You feel your stomach drop as the helicopters lift off and soon you are in the air. The FO (Forward Observer) relays through the pilots for the artillery to fire and you hear the report that the PZ is clear. Another mission complete and the UMT is on its way back. Air Assault!

## A Commander's Letter to His Chaplain

**Marshall L. Helena**

Dear Chaplain Sanctuary:

We're delighted to welcome you to the battalion. You'll find your service here extremely rewarding both professionally and personally.

In our business, spiritual readiness is as important, if not more so, as training readiness and physical fitness. Accordingly, your ministry to our troopers and their families makes you an absolutely essential element of our combat readiness, our ability to respond in hours to a threat to our Nation. Don't think for one minute that because this is a parachute infantry battalion, only infantrymen count. Not even for a second. Combat is not an individual sport; its a deadly serious team affair. You are joining that team.

Our relationship will not be clear-cut. That is to say that, as a staff officer, you'll be rated by the Bn XO; but, as a special adviser, you'll have direct access to me. It's critical then, that we clearly understand this early-on. I want to give you a few key points to think about prior to your arrival. Here goes.

Though rated by the Bn XO, and technically under his supervision as a member of the staff, you will always have direct access to me at anytime. I'll trust your judgment as to what problems and ideas can best be handled by the staff through the XO and what issues, perhaps because of sensitivity or urgency, must come directly to me.

I'll bounce ideas off you and I'll ask your advice. I expect your candid, frank, honest views. I don't want to be told what you think I want to hear and then base flawed decisions on that advice. The seriousness of our business, the lives of our soldiers, requires the moral courage to "tell it like it is, warts and all."

Junior officers throughout the Army normally don't have the wisdom or breadth of experience to realize the importance of spiritual readiness and the chaplain. They concentrate on the combat elements and activities of a unit. Hence, the chaplain too often gets short shrift. I want to insure you are

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LTC (P) Marshall Helena was Chief, Lessons Analysis Division, Center for Lessons Learned, Fort Leavenworth, KS, when he wrote this letter for the MCR. It was born out of his experiences as Commander, 4th Battalion, 325th Airborne Infantry Regiment, prior to his assignment at Fort Leavenworth. LTC (P) Helena is currently a student at the US Army War College

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properly supported with transportation to the units, administration, facilities, and most important of all, command emphasis by *all* leaders. If you don't get all that, tell me. I'm not clairvoyant. I will totally support you by my personal example, but I expect you to tell me how I can help.

Be aggressive in involving yourself in planned activities. Often our young staff officers forget the chaplain in briefings, tactical events, or social functions. If you are not included, let me know. I'll tactfully get you involved, see that it doesn't happen again, and still protect our mutual confidentiality.

Be out-front with the troops. Most soldiers are on "the firing line", not in the trains. You belong on "the firing line" most of the time in training and much of the time in combat. To have an effective ministry, you must have credibility with your "parishioners." These terrific guys can be a demanding lot. Our last chaplain jumped with the troops, carried a rucksack, and walked with the troops on operations. He ran PT with each company. In Panama, he underwent all training, regardless of danger. He showed up in miserable weather, shared the hardships without complaint and was just generally THERE. No middle ground on this point. You'll either have lots of credibility or none, depending on the example you set for the troops. As the saying goes, "Talk comes cheap; actions speak louder than words."

Get in top physical condition, if you aren't already. This relates to my earlier point. If you can't stay up with troops on a 20-mile rucksack march, or on an 8 mile run, you have lost your congregation, physically as well as credibility-wise. On the other hand, your ability to hang-in there with the troops will greatly enhance your ministry. These young men are particularly oriented to fitness and sports. Use that to your advantage to get the word across to them.

You fill a key role by being another set of ears as to the pulse of the battalion. Troops will often be more open with the chaplain than their leader, regardless of how competent the latter is. I want your opinions, gut feelings, and other information from the troops. Trust your intuition. All that said, I don't expect you to compromise your confidentiality. If what I ask of you at any time will cause such a compromise, then tell me. I recognize fully that the worst thing a chaplain can do is to lose the confidence of the soldiers and officers by betraying it.

You'll also be working for the Bde Chaplain or Div Chaplain in an assigned chapel. That of necessity will divert much of your effort from our Battalion; I accept that. But I charge you to keep your responsibilities—your "two congregations", Bn soldiers and assigned chapel—in perspective. The only way this can work effectively is open communications between you, me, the Bn XO and the Bde chaplain.

Our Family Support Program is another key element of our readiness. More later on the specifics of that program, but one critical area is the Initial Visitation. As each family (defined as husband and wife) arrives, the company commander or platoon leader, along with the Chaplain and a designated member of the new trooper's chain of command, are required to visit the new family in their quarter within one week of moving in. This is the most critical aspect of our Family Support Program and

establishes everyone on the right foot at the beginning of their service with the battalion. It clearly shows by personal example, that we and the Army CARE. It's amazing what future problems can be identified early-on through such visits. This is not voluntary; I have yet to have any family object. In fact, we've received only thank-you's. Topics of the visit include family support activities and religious activities. No spouse can say, "I didn't know where to get help."

You've probably seen a pattern here, specifically that your ministry—our ministry—is where the troops are: the firing range, the guard house, the barracks, the dining facility, the kitchen, the aid station, the drop zone, the home. Don't yield to the leadership sin of becoming "desk—or chapel-bound".

You follow the footsteps of some outstanding chaplains who established a consistent record of terrific service to our fine troopers; service they've come to expect as the norm. OUR challenge—yours and mine—is to maintain that high standard. Welcome aboard!



## UMT Battle Books

**Robert G. Leroe**

I am rather proud of my filing system and reference library. If a soldier has a problem, I can usually pull a file on the topic to shed some light on the situation. Most every piece of useful information that comes my way ends up in my filing cabinet, the repository of the articles, factsheets, sermons, class notes and references I've picked up along the way.

The problem is, if we go to war, I won't be able to take my filing cabinet along. Not all the information in it would be useful (unless, for instance, I decide to conduct a Vacation Bible School during the reconstitution stage of the battle!). Space is not the only limiting consideration. Due to the nature of the UMT battlefield mission, only concise information on essential tasks ought to be taken. I'm surely not going to have the time or energy to wade through lengthy FMs. The vital data which accompanies my UMT has to be brief and to the point.

The thought occurred to me: Could the basic information I might need in war be contained within a loose-leaf notebook? I've been able to categorize my sheet music this way—why not “go to war” information?

Another thought occurred to me: If “the balloon went up” today, I probably wouldn't have the time to put together this array of information. I had been so busy tending my peacetime mission that I wasn't “fit to fight”. I needed a stronger battle focus if I was to be prepared to minister in a combat environment.

To the relief of my mailroom clerk I recently completed Command & General Staff College by correspondence. I think I would need a pickup truck to carry all the cumbersome subcourse textbooks I received from Fort Leavenworth. While the various topics are designed to make us smarter on the battlefield, you certainly wouldn't want to bring all the CGSC class texts along to war.

About the same time I realized my need, I was tasked to develop a UMT METL (Mission Essential Task List) for my unit, the 3d Armored

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Division Support Command. Up until that time, I had given little thought to the sequence or priority of pastoral care in combat. I figured that I would accompany my unit and somehow do ministry.

Studying my unit's METL made me realize how much I needed to develop a strategy for battlefield ministry. With my NCOIC I began to brainstorm the various battle tasks we could envision performing in war. We then determined the relative value of these tasks, prioritized them, and listed them under ministry headings which corresponded to our unit's METL categories. From our battle tasks, we identified potential training areas which reflected our UMT METL.

Looking over my lists of battle tasks and training topics, it became clear that I needed to develop a reference to help me in time of war. I told a carpool buddy of mine who's on the Division staff of my idea. He laughed and told me, "What you're describing is a 'battle book'. All good staff officers ought to have one—and the CG says they're absolutely essential." So this wasn't some far out idea after all!

The first step was already done for me. My friendly Division NCOIC gave me a copy of the UMT handbook, RB 1-1 (1988), large print edition. Much of what one needs to have is right there. The only danger of this excellent publication is assuming it contains all one might require for one's specific situation. I began brainstorming my potential information needs. And from there I began compiling sections in a thick, loose-leaf notebook. Finding material was not difficult; the challenge was to select only what was truly needed. The only FM in my Battle Book is FM 16-5, "The Chaplain and Chaplain Assistant in Combat Operations".

Every unit offers helpful pamphlets and wallet cards on useful subjects, and many of these have found their way into my Battle Book (eg., "Combat Code of the USAREUR Soldier", "2ID Cold Weather Facts"). Often these booklets boil down complex subjects to the basic, essential information one will need on the battlefield.

What facts would you need in combat? My battle book contains several sections covering vital information on topics such as:

- OPSEC
- OPLANs/OPORDs
  - Battle Fatigue
  - Just War Theory
  - Code of Conduct
- Geneva Convention
- Commo procedures
- Military Briefings
- Memorial Services
- Battlefield prayers
- Land navigation data
- Counseling guidelines
- Combat Lifesaver skills
- AirLand Battle doctrine
- Hot/Cold Weather safety

- UMT Load Plan/Supply list
- Logistical support/resupply
- Medevac Request Procedures
- Maneuver Damage Prevention
- Mission Essential Task List
- Sample letters of condolence
- NBC Warning and Reporting System
- Catholic/Jewish/Islamic soldier needs
- Host nation resources/letters requesting support

Most of us can get our hands on information covering the above topics, but if we had to deploy today, would we be able to quickly compile the data? Or would we find ourselves without critical information after it is too late? Often when I go to the field I hear people say, “I can’t wait to find out what it is I forgot to take!” Now is when we need to think of the things we must have in a combat environment. Every time I prepare for a field exercise I review and update my battle book. I often discover the need for new sections during exercises. While on the road, I review and evaluate my Battle Book and continuously make refinements. If we are to maintain an advanced state of readiness, we need to be able to simply grab our battle book—and our Bible—on the way out the door, confident that they contain everything we’ll need.

I also keep in the front of my Battle Book a generic UMT annex to the Division OPLAN, along with a generic Religious Support Plan. With every major field exercise I need only make relatively minor changes related to the specific coverage plans of my UMT and the UMTs I supervise. Should the exercise be conducted during any significant religious holidays, I include any special plans to accommodate any special observances, along with plans for rolling retreats or special events such as movie nights.

One does not have to wait for the war to find a Battle Book extremely useful. During a major field exercise at Hohenfells, Germany, a soldier was tragically killed in a training accident. Opening my Battle Book, I had the following: an emergency action fact sheet, a field memorial service checklist, the 3d Armored Division memorial service LOI, a factsheet listing appropriate Scriptures, a service outline, 2 sample bulletins, clip art, 2 memorial sermons, sheet music (to include “Taps”), and a factsheet for soldiers on how to prepare a meaningful eulogy.

Readiness is every UMT’s responsibility. It is easy to get so caught up in the garrison mission that we lose sight of our combat role. Training is not enough; we must have at hand the resources we will need if and when the time comes for us to minister in combat. A practical Battle Book tailored to one’s specific needs is essential for effective battlefield ministry.



## Unit Recovery from Fatal Training Accidents: Suggestions for Military Chaplains

Robert K. Gifford

Mary P. Tyler

*... from violence, battle, and murder; and from dying suddenly and unprepared, Good Lord, deliver us.*

Book of Common Prayer

A fatal training accident transforms a make-believe combat exercise into an encounter with sudden death. Just as the injured soldier has little, if any, time to prepare for death, the surviving unit members are equally unprepared. Initially, there is no time to think. Soldiers struggle to extract the injured from burning tanks. They dig under overturned vehicles with shovels, helmets, and hands. They perform first aid and comfort the injured. When they cannot act, they wait, in frustration, for the recovery vehicle, the medevac helicopter. Young soldiers confront death for the first time; combat veterans are reminded of painful memories. Finally the chopper arrives and the dead and wounded are evacuated. The soldiers are tired, stunned, overwhelmed. Most are dirty; some are covered with their friends' blood. Finally there is time to think. Why is it "always the good ones that go?" How can God let this happen?

When we began our study of fatal training accidents in U.S. Army units in West Germany, we had no plan to focus on the work of military chaplains. As psychologists confronting a little-explored problem, our goal was to describe very generally the psycho-social impact of fatal training accidents, and the processes through which a unit recovers. We studied four accidents involving armored tracked vehicles in situations that could occur in real combat. There were one to three fatalities in each and a number of additional injuries. We interviewed 117 soldiers affected by these accidents, including friends, leaders, rescuers, and other unit members.

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Though military chaplains were not our focus, we soon realized that they had a unique role to play in the unit's recovery process. Unlike most caregiving professionals, chaplains were at the site with the soldiers. The battalion's physician's assistant (PA) and medical corpsmen were absorbed in lifesaving duties, and other medical or mental health professionals were not readily available. Further, though uncertain of what a chaplain should be doing, soldiers expected the intervention of chaplains in times of death and crisis. Soldiers were struggling with larger-than-life issues. They were confronting their own mortality in a new way and asking hard questions about God and God's activity on earth. They needed theological insight and spiritual support.

Because of the vital role of the chaplain in recovery from fatal training accidents, we would like to offer some observations which might be helpful to the chaplain suddenly confronted with such a situation. We assume that the chaplain would bring to the situation such resources as personal faith and a basic knowledge of pastoral counseling in response to grief and traumatic stress. To supplement these resources, we would like to provide some ideas for tailoring a pastoral response to the special needs of soldiers who have experienced a fatal training accident.

Our methods and results are discussed elsewhere (Tyler & Gifford, 1989). Our suggestions for chaplains are based on our record of the thoughts, feelings, and memories which soldiers shared with us in individual interviews held within a few weeks after the event. Our data base was limited to combat soldiers in cohesive, effective, all-male units, but we believe that similar results would be found in other types of units as well. Because many interviewees were suffering from acute grief and stress, we did not press for complete, systematic data from each respondent. Thus, there are many valid questions for which we have no answers. We have no idea, for example, of the rank or religious background of some of the chaplains who appear in soldiers' narratives. We do, however, know from the soldiers themselves how they responded to the chaplains' attempts to help them, and would like to share that perspective in this paper.

## **An Overview of Unit Recovery**

One generalization underlies all of our suggestions about working with units after a fatal training accident: A healing process began immediately after the accident. Each unit we studied exemplified Lieving's (1987) argument that:

The many levels of bonding that occur within the unit provide for individual physical and emotional needs to be met and, at the same time, set the framework within which the shared life of combat soldiers is lived.

Each of the units was a close-knit community. Members knew each other very well, and used their knowledge to identify those most in need. Both the formal and informal structure of the unit mobilized as agents of healing, with leaders comforting subordinates and friends comforting friends. The process of taking care of one another was important not only for those who needed and received support. It also helped the unit as a whole to regain confidence in its ability to function as an organization and take care of its own.

We believe that the chaplain can be most helpful by identifying and working with the unit's own healing processes, affirming the care soldiers give one another, acting, when needed, as a catalyst for this healing, or as a specialist offering the kinds of help which a lay person cannot provide. In particular, the chaplain is needed to help soldiers cope with questions about God, life, and death. While a prior knowledge of the unit and its dynamics can be very helpful, a chaplain who is not familiar with the unit can also serve these functions.

## **Working with Surviving Unit Members**

1. *Be active in offering a ministry of presence. Go to the soldiers—in vehicles, billets, the motor pool, wherever they are. Start the conversation yourself, so they will know you really want to talk with them.*

We talked to a number of soldiers who had been visited by a chaplain at the accident site, in the hospital, or in their working or living environment. The first night after the tragedy was normally a time for sitting up and talking about it, and visits then were especially appreciated. Some chaplains had gone to the soldiers wherever they were, whether that required going from room to room in the barracks or from tank to tank in the maneuver area. Soldiers never complained to us that a chaplain had been to “pushy” in visiting, reaching out to them, joining in their conversations. They seemed to welcome the chaplain's presence, or at least to accept it as appropriate. As one sergeant remarked: “People are brought up that if you have problems you can go to a chaplain.”

Some chaplains, however, seem to have behaved as if they were afraid of intruding. They offered the opportunity for scheduled appointments, but did not initiate any conversation with soldiers. For example:

The battalion chaplain came out when we were on the tanks, and said, “If you need help, come through the chain of command and see me.”

Soldiers rarely felt comfortable making a formal appointment with a chaplain, particularly if they had never talked to him before. Those who had appointments were usually referred by their chain of command because of obvious distress.

2. *Show respect for the social structure of the organization. Let soldiers explain the hierarchy of bereavement to you by telling you who is experiencing the most intense grief.*

We found that soldiers were very aware of both the formal and informal social structure of their organizations. They knew which relationships were close and sustaining, which were cordial but superficial. This understanding served as the foundation of what we have called the “hierarchy of bereavement” (Tyler & Gifford, 1989). Those who were seen as most bereaved, e.g. the closest friends, were at the top, other friends further down, and so forth. Caregiving normally flowed up the hierarchy, from less bereaved to more bereaved, but the most bereaved had a special license to forgive those who were struggling with guilt, for example soldiers who had tried and failed to rescue the deceased. Understanding the hierarchy

of bereavement is essential to working with a grieving unit, and the best way to learn is to ask soldiers simple questions about who was closest to the deceased.

We saw an example in a soldier's story of an encounter with a chaplain, a stranger to the unit, who had happened upon the scene of an accident and offered to help. Hearing that a young man had just died, he walked up to a group of grieving soldiers and asked. "Did he have a best friend?" His approach helped him accomplish two purposes. First, he correctly identified the individual most seriously in need of his immediate care. Second, he conveyed an unspoken message to the soldiers: "You are a community, you know each other well, and you have the ability to help one another."

While the needs of the most bereaved soldiers are obvious, those at the opposite end of the hierarchy of bereavement may also need brief attention. A platoon leader described their situation to us:

Some of the guys weren't particularly touched, weren't close. They felt guilty if they joked. It took time for them to feel OK if they laughed.

Soldiers who did not know the dead soldier well, who are less affected by the death, may need reassurance that there is nothing wrong with their not being terribly upset, and that they can play a special role in supporting those who are more seriously bereaved.

*3. Look for naturally occurring healing processes such as spontaneously occurring "grief groups," and support them as they occur.*

In the units we studied, soldiers tended to come together in their natural working or friendship groups and to talk through the grief and trauma associated with the event. As one soldier described the process:

Being around the company, helping everybody and sticking together brings you through. We talk, socialize, talk about happy things, fun things we did with the guys, the good memories.

In many cases, soldiers preferred to talk things through with close friends, though they also appreciated the chaplain's presence and concern. For example:

The chaplain was there if you wanted to talk to him, but it was pretty much people in Alpha hanging on to each other.

We recommend that the chaplain support the work of these informal groups, respecting the soldiers' desire to take care of their own friends. Through commenting positively on the fact that members of a small group do a good job of taking care of each other, the chaplain can affirm and support the strength of the group. The chaplain can be available in case group members have questions or concerns that require outside help. This support can be given simply and quickly, providing the chaplain an opportunity to move on to individuals who lack solid group support and may be in greater need of immediate attention.

A chaplain with good group counseling skills can make brief, but very powerful, interventions in such groups. The secret is to serve as a catalyst for the group's healing forces, and to avoid wresting leadership away from the group. One chaplain had gone through the barracks from

group to group, talking for a few minutes with each one. He described his brief interaction with one informal “grief group.” Since this chaplain knew his soldiers well before the accident, he realized that the group was composed of good friends from the deceased soldier’s platoon and a medical corpsman who, though not part of their platoon, was frequently assigned to work with them.

He was the medic on the scene, started crying, said, “Guys, I did all I could, forgive me. I wish I could have done more.”

The guys handled it well. They said, “Tom, we did the best we could, too. We dug with our helmets, our hands.” They said, “Thanks, Tom, for what you did.”

I held him in my arms as he cried; we cried together. Some healing took place in that room.

Several important points emerge from this chaplain’s story. He was able to use his prior relationships to analyze what was going on in the meeting. He knew where group members stood in the hierarchy of bereavement, and was aware of the special ability of the more bereaved to comfort and forgive less bereaved persons who are struggling with guilt.

Even more important, the chaplain knew when to sit quietly and let the soldiers comfort one another. It would have been easier to answer the medic himself, rather than wait and let the other soldiers respond to the young man’s request for forgiveness. But by letting them do the forgiving and comforting, while lending the authority of his presence to their healing work, he allowed a much more powerful intervention to take place.

When the timing was right for him to take active leadership, by holding the medic and crying with him, he modeled behaviors that are essential for grieving, yet threatening at first to soldiers who feel they must be “manly” under all circumstances. After supporting the group’s act of forgiveness and showing it how to express grief and affection, he asked their advice about who needed help and moved on to work with other soldiers.

*4. Show respect for the caregiving role of leaders. Ask them to identify soldiers who may need special attention.*

We recommend asking battalion and company level leaders to identify several categories of soldiers who may need special attention. These leaders are most likely to have the correct information, and they need reassurance that they know what is going on with their troops, and are functioning effectively as leaders in the face of tragedy.

Groups to be checked on include those physically closest to the accident (for example survivors from the same vehicle), those involved in first aid or recovery efforts (Przybelski, 1989), those involved in working with dead bodies (Ursano, 1988), and those temporarily separated from the unit at the time of the accident (Gifford & Tyler, 1989). The needs of these soldiers are often not as clear to others as are the needs of the most bereaved individuals.

The company commander and first sergeant are usually good sources of information about who was involved in the accident, who from the company helped in recovery and first aid, and who is temporarily detailed out away from the company. The battalion commander also needs to be

questioned in order to locate soldiers from outside the company, for example medical corpsmen or volunteers brought in to extract a body. Some of these soldiers may not have an informal group of peers who have shared the same trauma and can talk it through with them. The chaplain can be available to these soldiers, simply by dropping by their workplace or living quarters and asking, "How are you doing?" When possible, unit members who were away at the time of the accident should be brought back so they can grieve with their friends in the unit.

Leaders can identify those not recovering from acute stress in a timely manner. We found that, after a week or two, most people were on the road to recovery, but a few were still "taking it hard," despite having received support from their friends. Those responding in this way need to be seen individually for evaluation. Sometimes a preexisting source of stress, for example a marital problem, has depleted the energy available for recovery from trauma. Informal counseling and peer support may not be enough for these soldiers, as the underlying problem may need to be clarified and worked with as well. Leaders, especially those at the platoon and squad level, are usually well attuned to changes in their subordinates' behavior, and can do the best job of identifying soldiers who might need individual attention from the chaplain or referral to mental health resources.

*5. Let soldiers back in the unit know about your work with their injured or dead friends.*

It was comforting to soldiers in the unit to know that their injured, dying or dead friends had received pastoral care, last rites, or whatever was appropriate. In one unit, the battalion chaplain and physician's assistant visited the friends of a deceased soldier together. The PA explained the death in medical terms, while the chaplain told them about his time of prayer with the body. Between them they were able to answer any number of questions, ranging from how long the soldier might have suffered to what he might be experiencing in the afterlife. The soldiers found it easy to be open during this meeting because they already respected both the chaplain and PA, and because the session was conducted informally in their own living area.

## **Working with Injured Soldiers**

*1. When soldiers are hospitalized, facilitate visits by unit members.*

A soldier whose unit had been unusually conscientious about visiting him described it this way:

That was really important for us to have people see us, tell us about the accident, tell us how everybody was while we were in the hospital. That was the most important thing, to talk with people in the unit ... People like the nurse, the psychiatrist, they can't talk to you because they don't understand. Having people that know what you are going through because of the accident is the best thing.

While the nurse and the psychiatrist were probably more helpful to this soldier than he realized at the time, his message should be heard: fellow survivors can understand him in ways nobody else can, and he needs their support. Visits from fellow unit members can keep the hospitalized soldier

up-to-date on the organization so that he feels a part of it, not isolated from it at his time of greatest need. Learning about unit rituals from friends can help him feel a part even though he was not there in person. The chaplain can help by making this need clear to military leaders and by helping to facilitate unit visiting.

*2. Help medical personnel to understand that the soldier's close friends serve as his family, and that he needs their support when dying or seriously injured.*

Some of the saddest stories we were told concerned injured and dying soldiers separated from their friends.

The last thing SGT J said to me, he asked for me to go with him. But they wouldn't let me onto the chopper. I had asked the commander and all, but they wouldn't let me go . . . I had told him before if they let me go, I'll go with him, but they wouldn't let me go. I think he asked me to go because I was an EMT and was explaining things to him. He couldn't see, so I told him he had flash blindness, his vision would come back. He asked about his face, how bad his burns were . . .

The problem was not that medical personnel were uncaring. They simply misperceived friends as extraneous, "unrelated" individuals who would get in the way, rather than as people so closely bonded to the patient that they could support him just as a family member would in civilian life.

Fellow unit members involved in first aid efforts were more likely to be aware of the injured soldier's relationships and emotional needs. For example, an NCO described his work with a seriously injured soldier:

SGT V, an E6 medic and myself and SGT K started loosening him up for preventing shock, started an IV, started checking him for injuries. To help him out of shock I brought his best friend. I ordered somebody to get SGT L, to bring him over right away. I thought, being coherent, he might understand the words of his best friend. I brought him over to hold his hand.

Insights such as this sergeant's tended to be overlooked as soon as the soldier was handed over to the care of medical personnel from outside the unit. This soldier, like "SGT J," died without the presence and support of his friends. A chaplain on the scene might be able to offer constructive influence.

## **Working with Leaders**

*1. Be aware that leaders are likely to be suffering, and to be receiving less support than their followers.*

We found that leaders at all levels faced special stresses, such a sense of responsibility for the death, uncertainty about whether they would be blamed, charged, or relieved of duty, and an enormous burden of extra work in the aftermath. Most felt the need to keep up a brave front in order to motivate their subordinates. Since informal caregiving in military units tends to flow down the chain of supervision or horizontally from peer to peer, leaders often received less support than they might need. They often told us that taking care of their subordinates was comforting to them as well as to their soldiers, but administrative requirements often infringed on the time available for this healing activity.

Initially, leaders may be under so much pressure to act that they have no time or energy to deal with their own feelings. During this time, a chaplain with experience in dealing with bereavement can be a helpful consultant as they make decisions about planning the memorial, arranging for transport of the body, and other aspects of unit grieving. As time passes and pressure relents, the chaplain can be sensitive to the leader's readiness to talk about personal responses to the event.

## **Planning the Memorial Ceremony**

### *1. Make sure that memorial events reflect the hierarchy of bereavement.*

Soldiers felt angry and cheated when memorial services or ceremonies failed to reflect the hierarchy of bereavement. When the most bereaved persons were not given a role in planning and carrying out the event, the reaction of the soldiers tended to be that the leaders were more concerned with impressing the higher-ups than with showing respect for the deceased. As one soldier related:

We had no input. We knew Andy; he belonged to us. It hurt everybody ... dishonored the platoon. We said goodbye the way the colonel wanted it, not the way Andy wanted it.

Mistakes can be avoided by involving leaders from the company—normally the first sergeant and platoon sergeant—in planning the ceremony and in coaxing the appropriate people to take part. The most bereaved soldiers are often afraid to read or speak, usually for fear of crying in public, but the chaplain or their sergeants can often help them past this fear. If not, they can serve in roles that don't require talking, for example as ushers or members of the honor guard.

Where the most bereaved persons spoke at the memorial, their words were experienced as comforting. It was not necessary for them to be creative or articulate; what mattered was that they were seen as the appropriate spokesmen. One soldier described a service in which the soldiers generally believed to be the closest to the deceased had spoken:

Their speeches were powerful. The people that were the closest to the three that died were the ones that really helped us out the most.

### *2. Include at least one military ritual such as the "last roll call."*

There are a number of variations to this ritual, but the essence is that the names of all members are called in appropriate order, with the dead soldier not answering. A senior leader with combat experience expressed a point of view which was strongly supported by our interviews with soldiers:

This is how *soldiers* deal with death, not civilians. It's how we deal with burying young men .... We did it in Viet Nam and we need to do it.

When soldiers described memorial ceremonies, it was clear that such rituals had been particularly meaningful for them. They often spoke of them as the "worst" part of the ceremony, meaning the part where they had broken down and cried in public. However, these rituals did more than provide a setting for grieving soldiers to cry together. They also affirmed the reality of the loss, the unity of those left behind, and the shared values that gave meaning to the deaths.

## Talking about Religious Issues

### 1. *Be aware of the importance of timing.*

In the initial aftermath of an accident, most soldiers were not yet ready to deal with religious issues in a cognitive, verbal way. Words, other than the simplest ones, had little meaning. These examples reflect soldiers' encounters with chaplains shortly after the accidents:

I can't really explain what he said. He was trying to make us feel better, you know.

(Was the chaplain helpful?) Not really. I was just feeling, I don't know what I was feeling. I felt empty ... There was nothing he could say that would make me feel good.

In the initial aftermath, we recommend that the chaplain offer non-verbal expressions of caring, for example listening and holding. Verbal messages should be short and simple. Even if there is no prior chaplain-soldier relationship, the awareness that the chaplain was there and "trying to make us feel better" can provide a foundation of trust for later pastoral counseling once the soldier is ready to discuss specific concerns.

### 2. *When the time is right to talk, be sensitive to spoken and unspoken concerns.*

Though readiness to discuss specific issues is an individual matter, we found that the time when soldiers first had a night available for sleep and rest was also a time when religious issues, like other concerns, were first discussed at any length. These issues were still important when we interviewed soldiers two to four weeks after the accident. There are several themes the chaplain should expect to encounter, either directly or indirectly.

The most pressing and painful theme was how God could allow good, young people to die terrible deaths.

I think, "God, why him?" He was one of the nicest guys you know, would do anything for you.

I'm just sick and tired of watching all my friends die. You have good people and your bad people and it's always the good ones that go. These were the best.

I think it is just a waste of good men, not fair at all ... I don't see why it had to happen ... God just took them away.

Though this is, we believe, the most pressing of soldiers' theological concerns, we fear that many soldiers may be reluctant to bring it up with a chaplain. Since the chaplain is perceived as God's representative, questioning or blaming God may seem almost like insulting somebody's best friend. Soldiers who feel betrayed and angry at God may feel ashamed to express these feelings, or may fear that the chaplain will reproach them for expressing them. Therefore, the chaplain needs to be active in letting soldiers know that such feelings and questions are natural ones in the aftermath of a tragedy.

Other religious themes were also mentioned. Soldiers who did not normally consider themselves "religious" or "church-going" found themselves praying or thinking about God, sometimes immediately after

learning of the accident. This experience led some to re-think the role of religion in their lives.

It came across and I told the guys, told them to stop joking and pray for the guys, thank God it wasn't us. I'm not a church person, but I believe that if you pray, God can ease circumstances. That's helpful at any time. I was praying, not for myself, but for them, for J and P, hoping God would answer my prayer.

For many young men, it was a time to confront their own mortality in a new way.

It really makes you think. Civilians don't understand, when your Bradley is right next to his Bradley and you've never been so close to dying. A round went off in front of us; it could have been us. You think about a lot of things.

As I started falling asleep, I started praying, asking God to take care of Jim and let me sleep and also wake up.

Some struggled with guilt that rational explanations could not assuage.

No matter how many people tell me it's not my fault, I still feel guilty . . . . . I almost wish it had been me that died.

Some speculated about the nature of life after death.

Probably he's up there now having a beer for us.

Others tried to resolve the tragedy by finding new meaning or direction in their own lives.

I didn't die—there was a reason I was left back. I don't know if it is to ride tanks, but that's what they would have wanted.

*3. Prepare yourself, in advance of a tragedy, to deal with some difficult questions.*

Lieving (1987) points out that:

The chaplain's theological training enables him or her to assist persons whose problems center around ethical dilemmas, religious issues and such ultimate matters as dealing constructively with the fear of death.

Our observations of soldiers have led us to make a stronger claim than Lieving's: no one other than the chaplain is likely to be perceived as having the authority to help with these concerns. No matter how strong a faith or solid a theological education a lay person may have, there is still a sense that these matters should be taken to a member of the clergy.

Ellens (1984) argues that in preparation for combat, a chaplain needs:

... a theological worldview which affords meaning to human suffering, inhumaneness, and irrationality, in a way that neither jeopardizes the integrity of God's grace nor blames the suffering humans by assigning a cause and effect relationship between their guilt and their pain.

We believe such a worldview is also necessary for helping soldiers deal with fatal training accidents, and must be firm and clear in the chaplain's mind before the event. In his book, *The Will of God*, Weatherhead (1944/1972) points out that, "... it is so important that we should try to think clearly

before disaster falls upon us.” He argues convincingly that “comfort” which rests on unclear thinking about the will of God can cause great harm for individuals suffering in the aftermath of tragedy.

It can never be easy to help people cope with the apparent paradox between God’s loving omnipotence and the presence of unjust suffering in the world. After a fatal training accident, the chaplain will find this challenge compounded by the difficulties of ministering to individuals of diverse religious backgrounds who are suffering from acute grief and stress. Therefore, prior preparation is essential.

## Summary

Because chaplains are on the scene, and are accepted by soldiers as caregivers and interpreters of God’s will, they have a responsibility and a unique opportunity to assist a unit in its recovery from a fatal training accident. The most important principle we can offer chaplains is that the unit, as a close-knit community, has its own healing processes, which the chaplain can affirm, strengthen, and utilize in pastoral care. For example, we recommend that chaplains ask friends and leaders to identify those in need, and that they support groups of soldiers in grieving together. Because chaplains are sensitive to the social structure of the unit and also credible to outsiders, they have a unique opportunity to explain and affirm this structure to decision makers from outside the unit. By sharing their understanding, they can help ensure that the care of the injured and grieving for the dead are organized in a way that respects and draws on the strength of close relationships.

We advise chaplains to be ready to respond, when the time is right, to spoken and unspoken theological questions which arise in response to such a tragedy. The most pressing one is, “Why did God let this happen?” This would be a difficult issue under any circumstances, and the chaplain must address it while ministering to a diverse community under severe stress. Prior preparation is essential if the chaplain is to help soldiers with their doubt and confusion.

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## Book Reviews

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### **Lonely Husbands, Lonely Wives: Rekindling Intimacy in Every Marriage**

***Dennis Rainey***

***Word Publishing, 1989. Hardcover, 291 pages, N/A***

Dennis Rainey is the National Director of the Family Ministry of Campus Crusade For Christ International. He travels frequently holding Family Life Conferences, is featured in the HomeBuilders 6-part film series and has authored *Pulling Weeds, Planting Seeds*. He and his wife Barbara have six children and have co-authored the national best-seller *Building Your Mate's Self Esteem* as well as several other books in The HomeBuilders Couplers Series.

Believing that every marriage inevitably moves toward isolation and loneliness unless couples discover and practice a plan for building oneness and intimacy, Dennis Rainey provides such a plan in this book. In Part One the author identifies isolation as being excluded.

“When you’re excluded you have a feeling of distance, a lack of closeness and little real intimacy. You can share the same bed, eat at the same dinner table, watch the same TV, share the same checking account, and parent the same children—and still be alone.”

Isolation builds in the marriage relationship unnoticed until much damage has already been done. Unless an effort is made to nurture and maintain the relationship, every marriage will drift toward isolation. It can be avoided and replaced by oneness by implementing God’s plan for marriage.

REVIEW: *Lonely Husbands, Lonely Wives*, Page 2

Part Two presents seven threats to oneness, including cultural complexity, difficult adjustments, the 50/50 plan, selfishness, trials troubles and tribulations, extramarital “affairs”, and fast-paced lifestyle pressure.

Part Three gives God’s plan for oneness. Trusting God’s integrity, the mate is received as His provision for completeness. A lifetime of obedience as husband and wife, using God’s power, brings the process to maturity.

Part Four considers husband and wife responsibilities for oneness, with careful clarifications about headship and submission. Part Five gives

insight into communicating for oneness by being transparent, listening, dealing with conflict, and having a fulfilling sexual relationship. Part Six describes the beneficial impact good marriages can have on others, particularly through couples Bible studies.

Mr. Rainey's stated purpose is to provide a resource that will enable couples to avoid isolation by building marital oneness. He has fulfilled this goal extremely well by presenting the material in short segments, using common language, and providing many real-life examples. Projects provided at the end of each chapter for individual thought and couple interaction make the book a manual for continuous growth and development. These are also a helpful resource to counselors, providing homework assignments for isolated couples.

Chaplain (MAJ) Nicholas D. Bell  
U.S. Army

### **Conscience & Conflict, A Trilogy of One-Actor Plays: Thomas Merton, Pope John XXIII, Martin Luther**

*Anthony Padovano*

*Paulist Press, 1988. Softcover, 102 pages, \$7.95*

Anthony Padovano paints three vivid cameos of the inner struggles between humanity and grace in this brief selection of one-actor plays. Written at the level of a university discussion group, Padovano's monologues probe deeply into the enigmatic psyche of spiritual leaders Thomas Merton, John XXIII and Martin Luther. These plays combine theological perspective with the inner probings of human personality and produce more questions than answers.

Padavano almost works too hard at putting his characters' thoughts on the page yet the brevity of the work makes for rapid reading. What the playwright has well achieved is the level of human frustration over one's call to ministry and one's inevitable humanity. In doing this, Padavano succeeds marvelously. Otherwise one ought to be prepared for a morass of intense subjectivity and the characteristic "leading" remarks this monologue entails.

Padavano takes his reader deep into the troubled existence of each portrayal. Merton's typically dark side is betrayed by his remark that he ought to "end the experiment" of his own spiritual journey than bother the community of faith with his struggle. Pope John's stature is permeated with inner musings of inadequacy. He is the master of understatement:

I lit candles for Bulgaria and removed walls in Turkey. I stumbled into promotions. And I saved twenty-four thousand Jews. (p. 52)

Ribald yet sincere is the picture of a defiant Luther:

Monks make wonderful beer and, after a time, look like the casks of beer they create. Men who drink beer are manly and reliable, belligerent and loyal.

Each character's conscience ferrets through his own calling and insufficiency for ministry. The reader is privy to the inner questionings and intensities usually restricted to the subjective ponderings of many a troubled minister. These are often too long and rely heavily upon historic explanations for clarity.

A feature of the work quite useful for chapel audiences is the discussion questions section found at the conclusion of each chapter. The questions are good, thought provoking and bring the final impact of each cameo to their desired objective. The work could not necessarily be performed in a chapel setting but could find some use as a retreat guide to spiritual questing. What Padavano asks the reader is as important as what his character says. The work has value for certain select applications where such introspection is part of a larger program like a retreat.

Rev. William McCoy  
D.R.E.

## **Ten Fun Things to Do Before You Die**

**Karol A. Jackowski**

***Ave Maria Press, Notre Dame, Indiana, 1989. Softcover, 106 pages, \$5.95***

Karol Jackowski, a member of the Congregation of the Sisters of the Holy Cross, is former Dean of Student Affairs at Saint Mary's College, Notre Dame, Indiana. She is a native of East Chicago, Indiana, is a graduate of Saint Mary's and has earned her Master's from the University of Notre Dame and Her Ph.D. from New York University. Her best-known former book was a cookbook, *Let The Good Times Roll* (Ave Maria Press, 1980).

An excellent blend of humor and philosophy for life, the book starts with the word "fun" as an inserted addition to the traditional appearing title of TEN THINGS TO DO BEFORE YOU DIE. The cover page continues with the statement "by nun other than Karol A. Jackowski." Moving from this attention-getting cover page, she explains that the original form of the book was a spring 1987 lecture at Saint Mary's College, Notre Dame, which was part of a student-planned program called "The Last Lecture Series" in which lecturers were asked to pretend it was the last one given before they died—their parting words, so to speak.

Listed at random, she offered instruction on how to "Have More Fun Than Anyone Else" in which she declares that being a fun person is the hallmark of true maturity and if it looks like fun and doesn't break the Ten Commandments, do it; "Get Some Insight" in which she instructs us to find our very best self and be that person; "Get Some Depth" which she equates to finding out "very best God" which is found out in what God will and will not do; "Find a Place to Escape Reality" which includes outside escapes such as water, exercise and travel and inside escapes such as imagination, sleep and retreat; "Write Something at the End of Every Day" based on the nun experience of The Great Silence in which you learn to listen to yourself think; "Think about Being a Nun" where she describes the

wealth of moral support, everlasting friendship and corporate solidarity available; “Make Yourself Interesting” which she notes is based in having a diverse group of friends to avoid boredom; “Live Alone for a While” which makes possible finding peace and quiet, finding God, finding yourself and finding new energy; “Treat Yourself” which through patience and kindness teaches us how to treat others; and “Live Like You Have Nothing to Lose” in which she declares “Losing everything there is to lose leaves us fearless, scareless, indestructible and brand new, ever virgin, capable of being assumed into heaven at any moment.”

This is a thought-provoking book, written in a humorous but yet fully spiritual manner. The book has the feel of an enjoyable presentation for college students and young adults while still able to make all ages look at “our very best self” and “our very best (understanding of) God.” It is easy reading and worthwhile. The author uses her position as a Roman Catholic nun to bless the reader searching for the deeper meaning and goals in everyday life.

**Chaplain (COL) Wayne R. Ward**  
USA, Retired

## **Suicide in Rabbinic Literature**

***Sidney Goldstein***

***Ktav Publishing House, Inc., 1989. Hardback, XVI + 121 pages.***

Rabbi Sidney Goldstein is a chaplain at the Alberta Einstein Medical Center in Philadelphia, PA.

*Suicide in Rabbinic Literature* surveys classic Jewish sources “to analyze and examine the attitudes and laws regarding suicide” (pg. IX) and argues that Halachic ways have been found to tolerate suicide, despite Jewish tradition’s antipathy toward it. Topics discussed include repentance, incarceration,, poverty, humiliation, alcoholism, mental illness, and martyrdom.

Writing from a traditional perspective, Goldstein surveys the primary sources (re: suicide) from Pentateuchal and Exegetical literature, the Prophets, the Hagiographa, the Apocrypha, Talmudic literature, and Talmudic commentators and codifiers. He also provides excursuses on suicide in Ancient Greece and Rome, Christianity, and psychiatry.

Goldstein’s thesis is that “the culpability of any suicide has been reduced almost to the degree of being nonexistent.” (pg 55) as a result, contemporary traditional Judaism, he says may accept a lenient view toward suicide; thus the suicide victim and/or his/her family should not be denied any rites or rituals of death or mourning.

*Suicide in Rabbinic literature* presents a biased but comprehensive traditional Jewish perspective on suicide. Goldstein in his attempt to present the lenient (Maykil) position, however, does not adequately deal with the opposing view. He also omits any serious research on the pragmatic reality of current Jewish Custom (Minhag) attitude, and practice.

I found this book worthwhile, despite its one sidedness. It provides valuable “primary sources” and an excellent basis for the lenient traditional Jewish view on suicide. I recommend this book for those dealing with or interested in the ethics and morality of suicide.

Chaplain (COL) Murray J. Berger  
U.S. Army

## **This Is Our Catholic Faith—A Catholic Catechism For Adults**

*Michael Francis Pennock*

*Ave Maria Press, Notre Dame, Indiana 46556, 1989. Soft Cover, 284 pages, \$7.95.*

Even the most superficial reading of this book leaves the reader with the notion that Pennock is a theologian who knows a thing or two about systematics rather than vice versa. (That is to say, Pennock is *not* a systematician who happens to know a thing or two about theology!) Pennock, a trained teacher of theology, has indeed written an adult catechism. But his approach is fresh, interesting, and invigorating. *This Is Our Catholic Faith* is a far cry from the old “proof-text” style catechisms of years past.

Pennock invites the readers of his book “on a journey of understanding, of faith-sharing, of prayer and reflection on the Catholic faith”. His prayer is that “we all come to love our Lord Jesus Christ even more”.

This journey travels through 22 chapters and 3 appendices. Topics covered include the major articles of the Nicene Creed, moral life, social justice, the Holy Sacraments, prayer, Mary, eschatology, ecumenism, and some social issues important to modern day Roman Catholics.

Pennock’s book reminds me of the *Evangelical Catechism—Christian Faith In The World Today*. This adult catechism from the German Evangelical Church “combines biblical interpretation, theological study, and Christian ethical response to help strengthen faith”. As a Lutheran chaplain who has used the latter book quite extensively with adult classes, I’d have to say that these two adult catechisms compare very favorably. In fact, with some modification for theological and doctrinal differences, I’d be able to use Pennock’s catechism with my Lutheran adult classes!

I highly recommend “This Is Our Catholic Faith” to all chaplains regardless of their faith background. They will benefit from reading this book. I especially recommend it to all those “who want to know more about how the Catholic community journeys to the Father”.

Ch (CPT) Arthur J. Wienandt  
U.S. Army

## Tomorrow's Catholics, Yesterday's Church

*Eugene Kennedy*

*Harper and Row, 1988. Paper \$9.95*

Recently I served as a process consultant to twelve Roman Catholic Chaplains, one Sister, and one lay male Director of Religious Education as they considered ministry to and by Roman Catholics in a future with increasingly fewer ordained clergy. That spiritually stimulating and rewarding experience led me to read this book.

Kennedy, a prolific critic and commentator of contemporary Catholicism, generalizes today's Roman Catholic Church as having two cultures. Culture One—male clergy dominated and hierarchical—understands the Church as Institution, and is concerned with self-preservation of frequently empty traditional forms and structures. Culture Two, often influenced by extra-institutional, strongly lay, renewal forms like Cursillo and Marriage Encounter, understands Church as Mystery, represents the fresh wind of change, and offers to Roman Catholicism a healthy, imaginative, and Spirit-led vision for the future. Kennedy's main point is that in a world in which millions are searching for spiritual meaning and authority, the tradition bound Authority of the male Roman Curia is increasingly questioned and ignored by the American faithful. In the long term that authority structure could be irrelevant to the spiritual formulation of individuals and parishes.

Kennedy's descriptions are obviously over-simplified and may even use some stereotypes. On the other hand he uses truthful, image-creating, shorthand descriptions which open immediate dialogue, as I have found, among Roman Catholics—both lay and clergy.

What's in the book for Chaplains and laity of other faith groups? On the surface the book represents a current reading of some of the vital discussions currently going on within the Catholic tradition. Behind Kennedy's Roman Catholic content however is the awareness that folks in established authority roles are often seduced by power to the extent that we lose touch with the Ultimate Vision to which we are committed and ordained. Preservation of dogma, forms, and structures, and defense of rightness begin to take on an irrational life of their own, blinding us to the creative/creating Spirit of Gospel truth and freedom, and the simplicity of Jesus' message. Kennedy's work gives those of us from other denominations a way of talking about the power and authority issues that block fruitful discussion of substantive, spiritually growth-producing content. I commend the book to your reading.

**Chaplain (Colonel) Bill Libby**  
U.S. Army

## **Morality and the Adolescent**

**Charles M. Shelton**

***Cross Roads 1989. Hardcover, 182 pages, \$17.95***

Dr. Charles Shelton has a M. Div. from Jesuit School of Theology and a Ph.D from Loyola University in clinical psychology. He is both a teacher and author. His previous book is *Adolescent Spirituality: Pastoral Ministry for High School and College Youth*.

Dr. Shelton has written a very informative and critical book on adolescent morality. It is both scholarly and practical. He discusses adolescent morality, looks at a couple of theories about morality, discusses conscience and gives some practical suggestions and discussion with regard to ministry.

The author discusses Dr. Lawrence Kolberg's theory that a sense of justice develops through six stages of development in great detail. Dr. Shelton gives three cautions for the Christian educator to use if they accept Kolberg's Theory—watch out for the lack of emotion, beware that Kolberg is far removed from practical realities, and there is a lack of Christian morality.

Dr. Shelton has higher praise for the theory put forward by psychologist James Rest. Rest's theory has four components—sensitivity, judging, planning, and executing. Dr. Shelton ties the development of adolescent Christian morality to Dr. Rest's theory in a very practical way.

Chapter three is the longest chapter. It deals with a discussion of the conscience. This chapter is subdivided into sections—A Christian view of conscience, the development of conscience, maturity in conscience functioning and examining adolescent conscience. This chapter has many practical suggestions for teaching adolescents. This book should be read by all chaplains, but most especially by those on the cutting edge of ministry to young soldiers—unit chaplains, D.R.E.'s, correctional chaplains and youth group leaders.

**Chaplain (CPT) Thomas C. Condry**  
U.S. Army

## **Prayer and Remembrance**

**Rev. Roger A. Swenson**

***Ave Maria Press, 1989. Softcover, 189 pages, \$5.95***

Rev. Roger Swenson is pastor of St. Anthony Parish in Luling, Louisiana, and former Rector-Principal of St. John Vianney Preparatory School in New Orleans. He holds advanced degrees in Counseling and Administration and studied theology at the Gregorian University in Rome.

Rev. Swenson depicts the use of memory as a spring board into the enjoyment of a form of prayer called contemplative meditation. Prayer, the author believes, is a logical outgrowth of the God-given gift of memory. Contemplative meditation draws from ones memory, emotions, knowledge, and revelation to form a prayer experience the object of which is union with our Lord.

The book as described by Rev. Swenson is about remembrance. "Remembrance is the celebration of the past in order to enhance the present and define the future." *Prayer and Remembrance* consists of twenty-seven chapters of which twenty-five are meditations. Chapter One, in laying the foundation, outlines the importance of remembrance; it also outlines the four parts of each meditation: scripture, reminiscence, application to prayer, and prayer itself. The last chapter serves as a warning as to how memory can be a disservice. "If we would continue to call ourselves Christians, we must resist the urge to live in the past." The remainder of the book is comprised of the twenty-five meditations. Each meditation serves as a map by which one weavers together scripture with memories of ones own religious experience. As Rev. Swenson states, Memory is the means; God is the end."

The twenty-five meditations remind one of how quickly one can let a day pass without reflecting upon God's blessing for that day. The book is written from a Catholic perspective in its imagery and its theology. I found the book to be priceless in its message—"knowing better the intimate presence of God." Each meditation was enjoyable to read and thought provoking.

I would recommend this book as a challenge to ones prayer life. Perhaps Rev. Swenson gives new meaning to Paul's habit of 'taking every thought captive.'

Chaplain (CPT) Ronald H Thomas  
U.S. Army

## **The Galilean Jewishness of Jesus**

### **"Retrieving the Jewishness of Jesus"**

**Bernard J. Lee, S.M.**

***Paulist Press, 1988. Softcover, 160 pages, \$7.95***

Bernard J. Lee, S.M. is a systematic/philosophical theologian who did graduate work in classical languages at the Catholic University, and in theology and contemporary philosophy at the University of Fribourg. His doctoral studies were at The Graduate Theological Union in Berkeley. He taught and did research in Israel in 1982, and spent the 1984-85 academic year in research at the University of Judaism in Los Angeles.

Lee presents the first in a promised four-volume series on Christology. This book is a view of how our perception of Jesus would be different if seen through Jewish eyes instead of Western eyes.

This is a research book, written by a theologian which will probably be read only by professional theologians. A reader who is not well-versed in the latest trends in theology will be totally lost. This is neither easy nor light reading.

The book is divided into three parts. The first lays the theological foundation. It involves process theology centered around Alfred North Whitehead.

The second part is the most appealing. This explores Jesus in the setting of his hometown. Lee approaches the life of Jesus clothed in Jewish thought. His sections on contrasts between Jew and Greek, and the concepts of God are very good.

“Jesus the Jew and Other Jews” concludes with the search for the historical Jesus. His concern is “allied to those of the historical quest—but not identical.” (p. 55) I could see no difference.

The initial precept of the book appears valuable. But a different agenda drives the writer. He is emotionally burdened with the horrors of antisemitism and the Holocaust. Lee wants us to open dialogue with Jews by embracing the Jewishness of Jesus. He writes “to find some salvation for a tragic relationship between Christians and Jews.” (p. 18)

Is the book some misplaced penance of the author for unabsolved sins of past generations? If the work furthers our understanding of Jesus and enlightens Christians in their responsibilities and response to Christ, then the work is admirable. If the work is only that of a penitent to earn forgiveness, then the effort is misplaced and unnecessary from its inception.

**Chaplain (CPT) Jerry D. Powell**  
U.S. Army

## **The Cross and the Crescent: Understanding the Muslim Mind and Heart**

***Phil Parshall***

***Tyndale House, 1989. Softcover, 224 pages, \$10.95***

Phil Parshall served as a missionary for twenty-six years among Muslims in Bangladesh and the Philippines. He is presently the director of SIM's Asian Research Center in Manila.

Parshall writes in a highly personal style. He has lived among Muslims. He has studied Islam. He has Muslim friends. Muslims have been his teachers. His contact with Islam has challenged him to explore his own Christian faith at new depths. The book is filled with personal vignettes which indicate the intellectual struggle he experiences as he tries to integrate his experience and his evangelical beliefs.

Considering Parshall's background, I had high hopes. But I was disappointed with the book. It had three glaring weaknesses.

First, instead of making his point with statements, Parshall asked questions. Sometimes he asked whole paragraphs of questions without supplying answers. As I read, I gave the answer I thought the question implied. But then I wondered, who is writing this book, Parshall or me?

Second, the book lacked focus. The subtitle on the cover, the one I included above, is “Understanding the Muslim Mind and Heart.” The subtitle on the title page is “Reflections on Christian-Muslim Spirituality.” Either of these titles suggest a good book. As I read the book I still was not sure which, if either, of these was the theme.

Parshall developed a questionnaire which he sent to three hundred and ninety evangelical missionaries. "Do you drink alcoholic beverages?" "Have you remained sexually moral since becoming a missionary?" and "Do you fully subscribe to inerrancy" are three of the forty-two questions he asks. None of the questions have to do with the respondent's interaction with Muslims. He commented on the data he collected at a couple of points in the book. But I did not make the connection between the survey and the theme of the book.

And third, his theology gets in the way of his reporting. On the one hand, he expresses appreciation for Muslim beliefs but is afraid that "some readers will feel [he has] been soft on Islam." On the other hand, Muslims become less than full partners in dialog when he affirms "Muslims are spiritually lost unless they place their faith in Jesus Christ." I found myself wishing Parshall were part of an ecclesiastical tradition which would have provided him with a structure for inter faith dialogue. He certainly has a wealth of experience to contribute to the dialogue.

Chaplain (CPT) Robert L. Flaherty  
U.S. Army

## **The Communicator's Commentary; 1,2 Samuel**

**Kenneth L. Chafin**

**Word Books, 1989. Hardcover, 404 pages**

Kenneth L. Chafin is pastor of the Walnut Street Baptist Church in Louisville, Kentucky. Among his many writings are *Shaping a Successful Life, Is There a Family in the House*, and the *Communicator's Commentary* volume on 1,2 Corinthians.

Professor Chafin has written a very clear and simple commentary on the books of Samuel. Filled with personal stories and reminiscences, this commentary reads very much like a collection of devotions.

For that reason, I found some of the personal sidelights to be a little distracting and would have preferred a little more probing into the text itself.

As I come to the end of this beautiful chapter, I find myself thinking, not about the temple at Shiloh, but of the church where I worship. And I think not so much of Samuel, but of all those young men and women in my classes. (50)

Additionally, Professor Chafin finds in Samuel "fascinating individuals whose modern counterparts we all know." (16) For example, he states the following about an aging Samuel:

He could have taken offense that the people were linking his age with the need for a king. Many people find it difficult to admit that there may come a time when they are no longer able to do what they once did. (76)

It seems to me that such a discussion, comparing how Samuel may have felt and how a 20th century person may feel about aging, is at best off the point of what the narration is all about and at worst provides a misleading approach to Biblical interpretation. It seems to me that one

pivotal point to continually remember when reading the Bible is that it is a revelation of what God did and not a recounting of how someone felt. How Samuel felt seems incidental to the story of God's unfolding relationship with his chosen people.

Therefore, I return here to my opening remarks. I think perhaps his comments such as those mentioned may serve better in a collection of devotional literature than in a commentary.

Chaplain (Capt.) Tim Kikkert  
U.S. Army

## **A Celebration of Disciple-Making. How Church-centered Evangelism Can Excite Your Congregation to Growth.**

***Ron Kincaid***

***USA: Victor Books, 1990. Softcover, 176 pages.***

Ron Kincaid is the pastor of Sunset Presbyterian Church U.S.A. in Portland, Oregon. When he became pastor in 1981 the church had an average worship attendance of twenty-five. Today Sunset has over 900 people in worship each Sunday. Kincaid received a B.A. from Lewis and Clark College, an M.Div. from Trinity Evangelical Divinity School, and a D.Min. from Fuller Theological Seminary.

This is another in a series of 'church growth' or 'how to build your congregation' books. The author, according to statistics given in the book, has been successful in enabling his congregation to grow at least numerically in a relatively short period of time. There is little that is new in the strategies that Kincaid reviews. But this does not detract from the book or what it attempts to do. Kincaid "merely" describes how he applied tried and true biblical concepts of making disciples and building the fellowship of believers in his particular situation. The book, therefore, becomes a testimony to the strong appeal and attraction a Biblical based outreach and ministry still has and, one suspects, always will have.

The book makes extensive use of scripture in a constructive and helpful way. That is to say, Scripture is not being used through a sense of obligation but rather as the acknowledgment of sources that work in practice.

Kincaid has divided the book into two logical parts. Part I examines the critical element of motivation. In a personal reflection that is revealing about the author, he states that his own motivation is that for him "disciple-making is essential to Christian growth." (p39)

Part II considers at some length the essential elements in a strategy of disciple-making. He supplies numerous ideas, facts, and caveats that cover a wide spectrum of disciple-making. He does not deal with any in depth. Given the intention of the book and its possible readership, this is a reasonable approach.

The overall presentation provides much that the reader might both consider and apply. As such, the book has value and is worth reading.

Chaplain Gareth H. Clayton  
Royal Australian Navy

## When Aids Comes to Church

*William E. Amos, Jr. The Westminster Press, 1988. Softcover, 122 pages*

This is a very helpful book for persons in a ministry who are beginning the journey in the struggle to confront AIDS in a parish setting. The author, William E. Amos, Jr., is the pastor of the 1st Baptist Church of Plantation, FL, near Ft Lauderdale. The book is about the struggle with AIDS in his congregational setting. Beginning in 1984 with the death of the grandson of a church member, he presents his own struggle; emotionally, intellectually and spiritually, in his ministry to persons with AIDS and their families. He presents several cases which he follows and shares the various problems of each case and his involvement therein.

The book itself is broken down into six chapters, with one chapter concerning the evolution of AIDS as a disease, a chapter each on the minister's personal preparation and theological preparation, a chapter of rational ("A Ministry to All People"), a chapter on ministry to families of persons with AIDS and the last chapter on enabling the church to respond. The last chapter had some good insights on how to work with the congregation around this particular issue, and this is a touchy issue. Although early in the book (p. 44), he states that no one in the parish seemed to object to his involvement in AIDS ministry, there wasn't; however, it is hard to imagine a congregational anxiety is not present/evident.

What's most helpful about this book is Amos's willingness to be vulnerable, to look into himself, to write about difficult topics (homophobia, sexual transmission), and then to confront them. He has covered the bases in terms of "what to ask." We each have to resolve our own questions and response to AIDS, but Amos helps us to know where to start. In addition, in the appendix, he provides a list of phone numbers for resources in virtually every state, so that unanswered questions can be answered.

This book has its limits. It is not written in depth. It has very limited medical information and suffers from a common phenomena in AIDS education—it is rapidly becoming dated. Since 1988, there have been more issues in AIDS,—women and children with AIDS and minority issues—which are not touched upon. But these factors should not discourage anyone in parish ministry from getting this book and using it as a starting point. It would serve as a good beginning.

Chaplain (LTC) William R. Mark  
U.S. Army

## Grace to Go On

*Jill Briscoe*

*Victor Books, 1989. Softcover, 103 pages*

Jill Briscoe is an author, radio personality, and widely-recognized conference speaker. Born in England, she now makes her home in Waukesha, Wisconsin. She is the wife of pastor/author/lecturer Stuart Briscoe.

*Grace to Go On* is not designed for leisure time activities. Rather, this is a book intended for the serious Bible student who is willing to put forth a significant amount of work. Let me be quick to note, however, that such effort will not be spent in vain. This is a well-constructed Bible study that will abundantly reward those who invest the time needed to complete the study. Further, Mrs. Briscoe has not provided us a dry theological tome, but a vibrant inductive guide to growth in grace, as well as in biblical knowledge.

The theme of the study is the Holy Spirit, specifically, those symbols used in Scripture to portray the personality or the work of the Spirit, such as fire (p. 13), wind (p. 26), oil (p. 39), water (p. 50), dove (p. 62), gifts (p. 76), fruit (p. 86), and cloud (p. 95). Each chapter is structured to include an interesting introductory narrative (*Food For Thought*), a section for discussion and informed reflection (*Talking It Over*), a guide to structured, yet spontaneous prayer (*Praying It Through*), and a large section entitled *Digging Deeper*. *Digging Deeper* is the most demanding, and yet the most rewarding section in each chapter. While the reflective portion involves the analysis of a limited text (or texts), *Digging Deeper* is a truly synthetic study, drawing together many portions of Scripture to round out and complete the particular emphasis at hand. The last section, *Tool Chest*, is oriented to the more mature Bible student who either has access to a sizable biblical reference library, or significant personal resources to spend on valuable study aids.

This study is highly adaptable, being suited for any group, from a handful to a hundred. Likewise, there are numerous options given within each section to allow a group leader to maximize the group's own strengths and interests. Of significance to the novice group leader is the introduction which provides numerous helpful hints for starting and maintaining a small group. This study would do well in PWOC, Sunday School, or home Bible study settings.

Ch (CPT) R.J. Gore, Jr.  
U.S. Army

## **Spiritual Technologies: A User's Manual**

*Edward Stevens*

*Paulist Press: 1990. Softcover, 167 pages, \$9.95*

In a world of doing, Edward Stevens brings a way to embrace the world of being. Using methods of meditation rooted in contemplative Eastern religions, Dr. Stevens allows a quick explanation/experience of spiritual growth techniques. Within pages, the reader can become an active meditator. In an easily comprehended manner, this book shares twenty-eight 'tools' to aid in spiritual growth. These tools approach spiritual awareness and fantasy in a matter-of-fact way. They have titles such as 'Breath Realization (*anapanasiti*)' (Tool #8), 'Acceptance of Life' (Tool #17), and 'Your Power of Choice' (Tool #25). Each tool is detailed with an aim, how

to prepare, step-by-step instructions, and a technical reference. The technical reference is a logical explanation of what is being experienced. A one minute meditation at the end of each tool invites the meditator to take contemplation into the wholeness of life. "Spiritual awareness is more than a Sunday morning or early morning affair. . . . The techniques you practice at a special time and place need to be integrated into everyday life." (pages 12-13)

This book presents contradictory relationships without reconciling their differences. Spiritual growth and technology are too diverse to be joined in comfortable union. The attempts to synthesize Buddhist meditation techniques with Judeo-Christian concepts result in Judeo-Christian words being forced into Buddhist forms. Dr. Stevens says his purpose is to 'demystify mysticism.' (p. 3)

The book makes mystic techniques manageable; it does not make mysticism any clearer. The gem of the book is the section dealing with the tensions created when mysticism meets logic. The author addresses meditation versus day-dreaming, psychology versus spiritual growth, and the identity with versus the distinctness between God and self. All of these topics are presented in a very satisfying manner. Allowing the meditator to form one's own path in (opinion of) this process is the strength of this book. *SPIRITUAL TECHNOLOGIES* is an excellent introduction for those who have had little experience with or knowledge of contemplative techniques.

Ch (MAJ) James P. Crews  
U.S. Army







# Military Chaplains Review

by  
JAMES M. HANCOCK  
and  
JAMES M. HANCOCK

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CHICAGO, ILLINOIS  
1964